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for

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YOUR CHRISTMAS NUMBER

The publishers and the editorial staff of THE CATHOLIC SCHOOL JOURNAL join in the editor's Christmas greeting to our readers (see page 345).

Half a dozen of the practical aids in this issue are planned to help you organize your Christmas program. Other articles offer help or suggestions for mid-year activities, e.g., tests, home and school meetings.

MATERIAL ON GUIDANCE

We might have called this a guidance issue; in fact, as you know, guidance has been prominent in most of the recent number of your JOURNAL. This month you find "Learning About Occupations" (high school), "Guidance in an Elementary School," "Professional Guidance." Other articles such as "Finding the Hard-of-Hearing Child," "A Night for Parents," and those on teaching religion are concerned with guidance less directly.

AUDIO-VISUAL AIDS

Dr. Vander Beke's article on "Motion Pictures in World History" is part of a plan of your JOURNAL to help you organize a program by which you can use audio-visual aids to advantage in many of your classes. Dr. Vander Beke is an authority on the educational evaluation of motion pictures and other kinds of visual aids.

BUILDING AND MAINTENANCE

We are fortunate in obtaining articles about the planning and maintenance of buildings by two specialists. Brother Eugene, S.M., has made a study of these problems from the viewpoint of the teacher and principal. He is serving on a committee of the N.C.E.A. whose purpose is to devise ways of instructing principals in these problems. Mr. Higgins is a professional architect and consultant on school-building problems. We have in prospect discussions on some specific phases of planning and maintenance as well as descriptions of some interesting new school buildings.

CATHOLIC EDUCATION NEWS

You will, we are sure, be glad to read about the recent meeting of the Confraternity of Christian Doctrine and the full text of the special message of Pope Pius XII to those who attended. This begins on page 14A. Then you will find also a report of the national meeting of the Catholic Rural Life Conference, the letter of Archbishop Stepinac, who has been imprisoned by a Communistic government, and his associate members of the hierarchy, regarding the principles of Christian education.

GET YOUR INDEX

Following the publication of this last issue of the calendar year, an index to Volume 46 of THE CATHOLIC SCHOOL JOURNAL will be published for free distribution to subscribers. The only requirement is that you ask for it. A postal card will do the trick.

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Catholic Digest Study Guide

Each month the CATHOLIC DIGEST compiles and condenses the best of current Catholic reading — "the golden thread of Catholic thought." The Study Guide tells teachers how to take this reading into the classroom and put it to work to make sound Catholic thought intelligent Catholic action. Based on articles appearing in the current issue of the magazine, it outlines each month a series of classroom activities: practical projects, study suggestions and reading recommendations.

Every educator in Catholic schools will find these guides a reading guide of the month, giving special attention to English, speech, social science, and religious questions. You owe it to yourself and to your students to make use of the Catholic Digest Study Guide to get the best thought out of the Catholic Digest.

It is sent free to all principals. If you are not receiving yours, or if you want additional copies, they are yours for the asking. Write directly to Dr. Hellman, Marquette University, Milwaukee 3, Wisconsin.

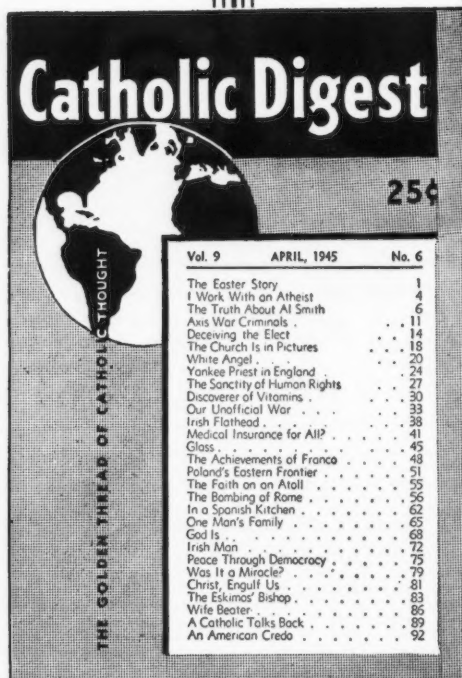
For best results the Digest must be available to your students. In some schools the library fund pays the bill and copies are kept in the library; in others, 15c a month is collected from the students; in others, parents subscribe. We are sure that in your school there is a way and you will find it.

CATHOLIC DIGEST

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A PRACTICAL COMBINATION



The CATHOLIC SCHOOL JOURNAL

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No. 10

What's Catholic About Our Education?

*Adolph Schalk **

ONCE upon a time there was a grocery store, the old-fashioned kind with gilded tile letters glued to the window. It was gradually run out of business by the chain stores. Ominously, the gilded letters had been chipped off, until only bits of dried glue and a few scratches remained. The once proud trademark was gone. The store had lost its identity.

Is our Catholic education losing its identity? Is our noble tradition being fribbled and monopolized by "enriched" curriculums and progressive supermarket educationalists? Or is our education simply being pervaded with the subtle poison of conformism?

Modern Buildings?

Our trademark, at least, remains. We still brandish gilded crosses from our administration buildings. But to what extent does the shadow of the cross bless our curriculum, integrate our spiritual life, and influence the social welfare of our children? What makes our education *Catholic*?

It can't be modern buildings, swimming pools, and gymnasiums that make our schools Catholic, because then the day school of the St. Louis Seminary, an old mansion with its front wall ripped about an inch from the rest of the structure, and minus a gymnasium, is not Catholic. Modern fixtures and broad campuses don't make for Catholic education, because then Boys' Town, which started in a creaky old house in Omaha, was once not Catholic. It can't be respectable locations, because then St. John's High School, grade school, and parish in St. Louis, which saw its beginning in a reconverted saloon, was at one time not Catholic. And who would dare to call the Cathedral library building in Chicago, a thriving center of Catholic Action, but whose architecture could hardly be called, "Modern Design," un-Catholic?

Peter Maurin, in the *Catholic Worker*,¹ said that "a generation ago the clergy were inter-

ested in brick and stone churches and not in homes. Now they are appalled at juvenile delinquency." Mr. Maurin may be wrong, but I am reminded in this instance of a Carpenter's Son in Galilee who started the first seminary. It is not unlikely that His pupils often had itching blades of grass between their unwashed toes, and perhaps sat on a sticker weed now and then. And the sun that beat down on their fishing boats wasn't always pleasant.

Of course some may object that what Christ could do is not so easy for us—as if Christ were no longer the real Rector of our colleges, the Superintendent of all our schools! If buildings, money, and reputation mean more to us than real Catholic education which opens its doors to the qualified poor, the capable Negro and Japanese, then we are acting not as though we forgot Christ, but as though we never knew Him.

Proper use of buildings and fine equipment is commendable, but we should remember that just as "the body is more important than the clothes you put on it," so education is more important than wings that form learning's sleeves, and buildings that are her vesture.

Knowledge and Science

Well, do knowledge and science make Catholic education? You will answer that secular knowledge and science are relatively unimportant compared to the knowledge of God and His commandments and the love of God which includes the determination to observe *all* the commandments—not just those that happen to be convenient or rather easy for us to observe. The businessman or the professional man who hasn't learned to carry his cross by refusing to help others to commit sin, even when such refusal will reduce his income, has not acquired the essentials of a Catholic education, or even the principles of education taught by decent pagans. No! Catholic education, and any education worthy of being called education, requires more than secular knowledge or science.

The Answer

Well, what *is* Catholic about our education? This is where the popes come in, because they've got the answer. In his encyclical, *The Christian Education of Youth*, Pope Pius XI tells us: "Education consists essentially in preparing man for what he must be . . . and do here below, in order to attain the sublime end for which he was created."

He tells us that education is essentially social, and not a mere individual activity. That promoting and defending Catholic education is an important task of Catholic Action. That "the proper and immediate end of Christian education is . . . to form Christ Himself in those regenerated by baptism."

"It is necessary," Pope Leo XIII declares, "not only that religious instruction be given the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting . . . little good can be expected from any kind of learning."

Sacramental Living

If we are "to form Christ Himself" in everyone we cannot separate liturgical life—sacramental living—from education, or the family, or Catholic Action, any more than we can remove a leg from a three-legged stool. For the family is education's first and most natural element. And this phase, in our day, has been the most neglected of all. Rather than bewail the obvious lack of family life, let's take a look at what might be done.

Family attendance at Mass is being urged by many pastors in preference to "Children's Mass," which all too frequently provides the occasion for the parents' absence. Family prayer is being revived, and for this, Prime and Compline, the morning and night prayers of the Church, are highly recommended. These are obtainable in English in pamphlet form for a few cents, and are especially desirable because they provide group singing and participation. When coupled with the rosary, these prayers won't exceed an hour.

¹St. Louis Preparatory Seminary, St. Louis 19, Mo.
²April, 1946.

A fine example of this type of family and parish life is found in Holy Trinity Parish in Casco, Wis. On larger feasts one can find the Gospel dramatized in the homes, and it is not uncommon to see children playing "Mass" instead of "Cowboys and Indians."

Monsignor Martin B. Hellriegel, pastor of Holy Cross Church in St. Louis, has for several years successfully held Tenebrae services in English. The people, supplied with pamphlets, are informed by the pastor that Tenebrae is the funeral service of Mother Church for Her Bridegroom, Christ. The boys' choir, minus the flourish of bow ties and lace, but dressed in simple black cassocks and adequate white linen surplices, alternate the singing of the psalms with the parishioners. A bulbous-nosed corpulent man, with blood-shot eyes, sat next to me at one such service and, for all his gusto and deviation from the melody, did not interrupt the beauty of the chant which prayerfully swelled this simple church.

"The process of inducing the individual to participate in liturgical life," wrote Archbishop Murray of St. Paul, "is educational. . . . The recognition given Him [Christ] in the liturgy of the Church must be extended to all men, and underlie all their relations to each other and to God."

Catholic Action

Another way to make education Catholic, not only in the home and parish — cradle of education — but also in the formal school, is Catholic Action. Ever since Simon of Cyrene, there have been those who have helped Christ, in the person of priests, to carry His cross. St. Paul, in his letter to the Romans, mentions thirty laymen by name, calling them his "helpers in Christ Jesus."

Pope Pius XI introduced Catholic Action to our world so that the layman might participate in the ministry to bring Christ to all men through an official, organized, social lay apostolate — "the participation of the laity in the apostolate of the hierarchy. . . ."

Catholic Action is necessary because Christianity is necessary. It is needed because the human family is far too large for priests to handle alone. The layman can penetrate the tavern, the roller rink, and the movie houses. He has the stenographer at his office, and the bitter miner at his elbow. Our students are ripe for Catholic Action. And finally, it is necessary because Pope Pius XI declared on March 19, 1931: "Catholic Action is not merely legitimate and necessary; it is irreplaceable." Its first principle is intense personal spiritual formation, and secondarily but simultaneously with this the universal social apostolate begins to function, employing a specific "cell technique" under the direct authority of the hierarchy.

Catholic Action is indispensable in education because it is the only means of bringing Christ back to society whence He has been removed. All our leaders, the preservation of our heritage and culture, our very civilization depends on our education. Our only hope comes through the doors of our schools. And if spirituality is not formed there, how — pray

tell — will the miner, the laborer, and the man on the street ever lift himself from the gutter of eroticism and emotional confusion?

Catholic Action in School

What can Catholic Action do to a school? It can do a lot! It can investigate the student in relation to his studies, his outlook. Does he use a pony?² Is he honest? Is he studying just to learn how to make a living or does he want to learn how to live? Does athletics usurp too much time? Does he sneak, steal, or "borrow"? Do the students indulge in bad conversation, or bring pornographic periodicals into the school? Is individualism present? Are there cliques? Is there race prejudice? Is the school spirit lagging? The religious spirit? For, "where there is life, there must be action; and where there is Catholic life, there must be Catholic Action."

And here is an example of how Catholic Action can penetrate the class itself, and, though in this case grade school children are involved, it can be applied elsewhere. A group of children in a California parochial school read copies of the *Martinet Flash*, a mimeographed newspaper edited by Negro children less than 12 years old. The paper is part of the interracial activities of Friendship House, a Catholic center in Chicago. Not only did the young Californians send donations to their poorer colored brothers and sisters, and a spiritual bouquet, but they added a personal touch by individual correspondence.

Social Justice

Charity, above all, makes education Catholic. Charity and justice. In a world more interested in money, success, information, and competition, such things as virtue, truth, honesty, and charity leave little impression. A well trained Catholic will have a harder time of it than a well trained pagan.

An exception, we hope, is the case Dr. Paul Hanly Furfey of the Catholic University reports. He tells of a Catholic college in which the encyclicals on labor, defending the rights

²A "pony" also may be used legitimately. — Editor.

A RECOGNITION

They offer no Masses, they give no Benedictions, they appear little in public; they hide their great personal talents from the world, they shy from the spotlight, they take no bows; but the women of the religious orders are essential to the welfare of the Church. Only our Lord Himself knows their true value — and His is the only appraisal they care about — but we who have benefited from them and who have witnessed their effects on others can know to the extent of our limited human capacity that they have done their work admirably and that in them lies much of the hope for the education of the faithful, the care for the afflicted, and the prayers necessary for the conversion of the world to our Lord. — "Providence Visitor."

of the workingman to a living wage, were taught with eloquence. But a certain, curious-minded student questioned the employees of that college, and, verifying this with the embarrassed authorities, discovered that the workers were grossly underpaid.

In accordance with papal aims — integration into Christ — this would seem impossible. No one, moreover, should be rejected from a Catholic school because he is poor. If those who have been befriended by a school are so ungrateful after graduation that they won't pay their financial debts to the school, then the institution has failed to instill true charity and justice into the student.

What about the curriculum? Is it Catholic? It is if religion permeates, as Pope Leo XIII requires, every field of education. We need not dwell on the intrinsic excellence of a religion course. But this excellence will no more implant spiritual life without an active participation in the mysteries of faith than the intrinsic excellence of a flower will produce honey unless its life-giving sap is transfused into the pouch of a bee. Retreats, dialog Masses, liturgical life, and Catholic Action make this transfusion into Christ possible.

Future Citizens

The teacher is a marvelous instrument for making our education Catholic. It is a wonder that there are not mass fainting spells each morning as the teachers assume their tremendous posts. What teacher is not filled with solemn pride at the thought that some day one of those pairs of eyes that now gaze at a textbook may be looking at the oath of office for presidency of the United States? Or that another pair may be fixed on a white Host on an altar at Mass?

Before the teacher sit the future controllers of atomic energy, or its sadistic dispensers. The future scientist, nun, and priest. The sinner and the saint. That is why it is necessary that the teacher, above all, be imbued with life of grace. That he or she be truly Catholic.

Catholic! There is a world, a universe, of meaning in the term, *universal*. What does it mean? Does it mean, as feature news writers at the recent cardinalate consistory said it meant, that saffron-robed aristocrats rub elbows with the coarse clad man on the street? Does it mean, as preachers grandiloquently proclaim, that there is no class or race distinction at the Communion railing? Does it mean, as valedictorians say it means as they thank their God, their Church, and their country, that all men, all races are free to come to the "knowledge of the truth"?

Catholic?

And yet, many American children are denied that knowledge by "Catholic" schools. They are denied because of the color of their skin or the contours of their countenances, or their speech.

There is a girls' academy in Illinois that at one semester refused a Negro girl admission (a Catholic, mind you) and at another semester admitted a non-Catholic Mohammedan girl, because it was felt that the social prestige

of the foreign girl would not cause resentment on the part of its patrons, whereas the presence of an American Negro (though Catholic) would.

The Reverend Leopold Tibesar, a Maryknoll priest who spent some twenty years with the Japanese people, told me of many cases of race discrimination on the part of Catholics. When a certain American woman of Japanese descent went to Mass one Sunday she heard the pastor vehemently remind Catholics of their obligation, under pain of sin, to send their children to a Catholic school. This woman presented her child to the school of that parish the next day. She was told that there was no more room. On the following Sunday another sermon was given, demanding Catholics send their children to the school. When Father Tibesar investigated, "No Japs wanted here" was the answer he received.

The Reverend Austin A. Bork, S.J., chaplain to two Negro nursing schools told me that many faculties allege the excuse for refusing Negroes admittance that "the students won't stand for it," without bothering to find out from the students whether they stand for it or not. It is not for the students to decide in the first place. There are innumerable cases of schools where, once Negroes are accepted for a period of time, there is no trouble on the part of the students at all. St. Louis University is an outstanding example.

Father Bork also related the case of a child of a prominent colored woman which was refused admittance to a certain Catholic school. When the case was directed to the Apostolic Delegate, he insisted that the child be accepted.

When one questions the faculty of a school about Negroes, too often they say that they would gladly receive them, but the people won't have it. Ah, yes, the people! But when you start talking to the people about justice to the Negro, what is one of the first objections they toss at you? "Oh yeah?" they query. "Well, why don't they let 'Niggers' in our Catholic schools then, huh?" So there you are. The old vicious circle.

Leaders or Followers?

We are too forgetful of the fact that, as Catholics, we are a minority too, being about 2 per cent of the population of the South, and only 18 per cent of the whole United States. Race prohibitions are the creation of a white Protestant majority. In Catholic countries one never hears of race problems.

Why should our "Catholic" institutions of learning lag behind in this issue when state supported schools are literally more catholic by accepting Negroes than we who bear the name? The Sydenham Hospital and Nursing School in New York is interracial. Schools in Minnesota, Illinois, Wisconsin. Private schools also. New York University. Harvard. Chicago University. Columbia. Just to name a few.

With regard to seminaries, the gamut runs from those which refuse Negroes outright to others which gladly receive them. Among the latter are: St. John's in Collegeville, Minnesota, with eight Negro seminarians. Other



*Our Lady with the Child Jesus in Glory with the Saints, by Francesco Coppella.
From a painting in the Museum of Fine Arts, Boston, Mass.*

interracial seminaries are conducted by the Josephites, the Oblate Fathers, the Holy Ghost Fathers, and Sacred Heart Fathers. The Salvatorians and Sulpicians. Dominican Sisters have opened a cloistered convent for white and Negro nuns. The Sisters of Social Service have become interracial.

A Presbyterian minister once asked me, "Why don't you Catholics practice what you preach? Why aren't Negroes and Japanese received into your Church on an equal basis?"

"Hold on!" I cried. "You don't practice what you preach, either. There are lots of Presbyterian churches that discriminate against and segregate Negroes too!"

"To be sure," he answered calmly. "To be sure. But we believe in private interpretation, and do well as we darn please in that respect. And you profess to believe in the unity of the human family and the equality of the human race. But, as a matter of fact, you are liars to your very name—Catholic."

Like a suction cup I stood there, fastened to the spot—speechless. You see, I could not answer the man. For the answer, therefore, I turn to you, dear reader, dear Father and dear Sister, dear seminarian, dear fellow American, fellow citizen, dear workman, dear teacher, dear fellow—and in this word is the key to the answer—*Catholic!*

Don't Forget UNESCO

Very Rev. Msgr. Frederick G. Hochwalt, Ph.D.

As man emerges from the effects of World War II, it is clear that he cannot afford a third. Admittedly, the way to peace is open, but from what is going on about him it is at least doubtful that man will choose it. In the midst of this uncertainty educators everywhere are asking how the teaching profession and all the facilities of our educational systems can help to foster peaceful understanding among rival cultures that may seek to divide the idealism of men which is so necessary to the establishment of international peace.

In 1944 the bishops of the United States prefaced their annual statement with an acknowledgment of the extraordinary effectiveness of perverted education in making possible the reality of World War II. They emphasized how easy it was to go astray in our thinking and how difficult it was to adhere to a sound educational philosophy unless men worked at it in harmony, seriously and conscientiously. Pondering over these statements, the Catholic teacher is wondering how a single nation can create the conditions of peace, or debating what a single teacher can do under the normal limitations of education as it is provided by any single nation or culture.

Here in the United States teachers have been hopefully watching the progress of the United Nations Educational, Scientific, and Cultural Organization. They were heartened by the good news that on July 30, 1946, President Truman had signed the joint resolution making the UNESCO program part of our national educational endeavor. At this writing 17 countries have now given their acceptance or ratification to UNESCO and several more are in the process of doing so. It is expected that UNESCO will soon have the minimum twenty acceptances required by its Constitution. The most comprehensive international organization ever established for cultural understanding and co-operation will, therefore, come into existence in the near future.

At the San Francisco Conference delegates gave general support to the contention that peace among nations must be founded on co-operation and mutual understanding and that the United Nations have a duty to see that culture is made accessible to all men. The delegates agreed, likewise, that it was the duty of the United Nations to facilitate the exchange and dissemination of knowledge about national and cultural activities. The principle of organized international co-operation in cultural matters was made a part of the Charter.

This was indeed a hopeful beginning since cultural co-operation received little attention at the peace conference in 1919. Subsequent actions of the League of Nations which brought into existence the International In-

EDITOR'S NOTE. This article is reprinted from the October, 1946, issue of "Catholic Action" with the kind permission of the author and the publishers. The United Nations Educational, Scientific, and Cultural Organization was endorsed at the latest meeting of the N.C.E.A. (St. Louis, Mo., April 23-25, 1946). Both Msgr. Hochwalt and Dr. Hugh S. Taylor delivered addresses in promotion of its objectives. (See "Catholic School Journal," June, 1946, pp. 212-215.) Our teachers, particularly in the high school, have a duty in making their students thoroughly familiar with this vital movement.

stitute of Intellectual Co-operation were only partial gestures and did not receive worldwide support. Although the work of the International Bureau of Education which was formed in 1929 was good, it received the support of only 17 nations.

Periodically during World War II the ministers of education of governments-in-exile in London had been meeting with the British Minister of Education to exchange views on educational needs of their various countries in the postwar period. They studied many specific problems of reconstruction in occupied countries. Fortunately, this conference broadened its discussion to include general questions of future international co-operation in educational and cultural matters. It discussed the possibility of a future international organization for education and in 1943 active steps were taken to make such an organization a reality. In 1944 the United States Department of State formally joined the group in London with its announced intention to bring into existence as soon as possible a United Nations organization for education and cultural reconstruction.

Following the San Francisco Conference, the British and French Governments in association extended on behalf of the Council of Allied Ministers of Education an invitation to all the governments of the United Nations to be represented at a conference in London beginning November 1, 1945, which would take steps to establish a United Nations organization in the educational and cultural fields. Forty-four countries sent representatives and there were six observers from international organizations.

Out of this meeting UNESCO emerged as a reality with its seat in Paris and with a charter that set down the objectives of the new organization. The charter laid down a broad basis for the new organization and defined its purposes as aiming to contribute to peace and security by promoting collaboration among the nations through education, science, and culture in order to further uni-

versal respect for justice, for the rule of law, and for the human rights and fundamental freedoms which are affirmed for the peoples of the world without distinction of race, sex, language, or religion. The charter provided that the new organization was to consist of a general conference, an executive board, and a secretariat. The general conference was to meet annually in ordinary session and at each session the conference will choose a different location for its next meeting. The first conference was scheduled to meet in Paris in November, 1946.

Article VII of the UNESCO charter provides for the organization in the member nations of national commissions which are to consult with their governments about the choice of delegates and matters that relate to the program of UNESCO. On August 15, 1946, William Benton, assistant secretary of state, announced the names of the fifty national organizations representing many phases of American life which had been invited to name representatives to serve on the national commission of the United States. The National Catholic Welfare Conference and the National Catholic Educational Association were named to represent Catholic interests in this important area. A meeting of the fifty organizations was scheduled for the last week in September to discuss the participation of the United States in the UNESCO program.

At the conclusion of its sessions the London conference organized in November, 1945, a preparatory commission to arrange for the first general conference of UNESCO. Except for immediate action, chiefly in the nature of surveys and studies to be taken in the early months, all of the preparatory commission's decisions were tentative. The preliminary committees worked on two basic premises: first, that UNESCO should concern itself with international programs and should be concerned with national problems and programs only in their international aspects; and, second, that to achieve the purposes set forth in its constitution UNESCO must make the fullest possible use of existing agencies and facilities.

The teachers in our schools are asking some practical questions about what UNESCO will actually accomplish in its program. The answers to the more general type of question can perhaps be found in the recommendations made by the preparatory commission for the program to be undertaken by UNESCO. First of all, UNESCO is to facilitate the work of existing international bodies and to establish co-operative working agreements among them. This includes, of course, the United Nations and other specialized agencies. Next, UNESCO is to convene international conferences of experts on problems that relate to its inter-

ests. Moreover, it is to facilitate the interchange of persons. It is also suggested that it should provide extensive field services by staff members and other experts. It is agreed that it should provide central reference services, including bibliographical and other library facilities. Most of the supporters of UNESCO are convinced that the organization must undertake certain publications, as, for example, a Journal of International Education or an editorial service. It should, likewise, provide directories of science, of learning, and of the arts. Moreover, it might very well award prizes for outstanding contributions in various fields.

Specifically, in the field of education it is proposed that UNESCO will undertake surveys of national systems of education and the formulation of recommendations to the end that education systems will inculcate the knowledge, attitudes, and skills which shall contribute to peace and security. Conceivably UNESCO will be interested in fundamental education—that is, the development of primary education and popular education

and the promotion of literacy. It will also undertake, according to present proposals, studies of the problems of constructive revision of textbooks. It will endeavor to encourage international understanding through youth clubs and through youth service projects. It will certainly have a committee on educational statistics. It is expected that it will promote conferences on such subjects as adult education, teacher training, and international relations and the equivalence of degrees.

Concurrently with the general conference of UNESCO in Paris there will be held in the French capital a series of educational, scientific, and cultural demonstrations under the name of UNESCO Month. These events will begin on October 28 and continue through the month of November. In a circular letter the United States Department of State has encouraged schools and educational organizations in the United States to keep the observance of UNESCO Month in order that we may emphasize that mutual understanding among peoples will contribute to peace and security, and that

we may show how UNESCO can help promote mutual understanding. The schools in our nation are asked to stress UNESCO during American Education Week and to focus attention on the need to understand the common problems of humanity. Churches, libraries, the radio, the press, and magazines are encouraged to participate in UNESCO Month and to make the existence and the goals of the new organization familiar to the American people.

What UNESCO can be and what it can do to promote a sound concept of international understanding and good will is largely in the hands of the teaching profession in the United States. The teachers of the United States have the opportunity through our national commission to speak their mind and to assist UNESCO to hold fast to its first goal, the achievement of peace. It will be the teaching profession that can keep UNESCO aimed toward its goal by remaining on the alert and fighting off all tendencies to take the new organization off in pursuit of nebulous ideals that have no real relation to its essential task.

Guidance Correlated With English

Learning About Occupations

*Sister M. Alacoque, C.S.J. **

THIS project was conducted over a period of six weeks with a class of 32 sophomores, each of whom participated.

The phase of guidance known as "Occupations" makes a suitable choice for correlation with English because it serves a threefold purpose: namely, it acquaints the student with various fields of work; it provides adequate material for English, such as oral expression, written themes, book reports, interviews, business letters, script writing, radio announcing, and innumerable other items; finally, it serves a guidance purpose in that it aids the student to make an intelligent choice for his future life's work.

Teachers share the responsibility to "educate the whole child." This is true at all times; hence it is applicable to every subject in the curriculum. To prepare for a future life is definitely a part of educating the whole child. To be fitted for a future life, the child must fulfill his obligations in this life. It is part of the guidance director's duty to assist the child to see where his "duties" in this respect lie. To use his talents in the proper sphere and to follow the work or profession for which he is best suited, the student must have some general knowledge of occupations. If a specific course in occupations cannot be given in high school, then such information

may be injected into other courses. English serves this purpose well, as experience has proved. Here is the plan we used.

The Teacher's Plan

To facilitate the organization of material, I chose certain broad fields of occupations; and the students, divided into committees of five or seven, worked on some phase of a definite occupation. It is to be remembered that no attempt was made to make an exhaustive study of any one occupation. Rather the student was instructed to explore an occupation, assemble facts, and to get an overall view of certain broad fields.

The particular group of students involved in this experiment had no knowledge whatsoever of "occupations," nor, for that matter, did they know the meaning of a "functioning guidance program." The first instruction, therefore, consisted solely in introducing them to the work of studying an occupation. Accordingly, several broad fields were suggested as starting points, and the students were free to choose any one in which they were particularly interested. For example: *journalism, aeronautics, religious vocations, business occupations, medicine*, and miscellaneous occupations such as *dramatics, photography, advertising*, and *teaching* were among the suggestions many of which were made by the students themselves.

Each student selected one occupation to study and the minimum requirements were laid before the class at the very outset. If he accomplished anything additional, however, the student was accorded extra credit. While helpful hints were given, there was not any strict rule as to accomplishing the assignment. What is the importance of the work? Its nature? Working conditions? Personal qualifications? Preparation needed? Opportunities for advancement? Compensations? Advantages? Disadvantages? These were a few of the "leads" that would suggest a "method of investigation" to the young research workers.

The expectations were then laid before the students to enable them to prepare their reports accordingly. Each student would be responsible for:

1. An outline of his findings, including a bibliography
2. An oral report on his subject
3. A business letter which he actually mailed, together with the reply from the firm
4. A book report pertinent to his topic
5. A written theme, embodying all the information gleaned from any of his sources. The rules of spelling, punctuation, sentence structure, paragraphing, and accuracy in recording his findings received serious consideration here.

A chairman was appointed to be the responsible member of each respective group. A

*St. Luke's High School, Ho-Ho-Kus, N. J. The article is a paper read at a regional meeting of the N.C.E.A. in Brooklyn, N. Y., February 12, 1946.

definite date was assigned specifying the day on which each oral report would fall due. The chairman acted as master of ceremonies for his group and all followed the laws of parliamentary procedure. The class was free to question each speaker on his topic. Questions related to the topic which the speaker was unable to answer were "looked up" and answered in his written theme due at a later date. Business letters before being mailed were submitted to the teacher for approval. Book reports were permitted to be given in any form: namely, a skit, broadcast, play, or narration. These were due in four weeks.

Correlation and Socialization

All these instructions and the general plan of the project were presented to the students during the course of the first week. Written home assignments and class discussions all were limited to the topic of occupations. Subsequent English lessons were based on some phase of reporting, letter writing, library and encyclopedia usage, construction of oral reports, methods of research, proper ways to interview, and any other related occupational topics.

On Monday, one week after the assigned project was explained, a chart was posted on the classroom bulletin board. On this chart were listed the names of the 32 class members together with the required work expected of each student. Opposite each student's name were eight columns entitled: "Topic," "Business Letter," "Interview," "Oral Report," "Book Review," "Written Theme," "Miscellaneous," and "Total," respectively. As the student completed each unit of work, he received recognition for it on the chart. This enabled the entire class to observe the progress of each person, and it contributed greatly to enthusiastic competition, which resulted in exceptionally fine work in individual cases.

Each column formed a basis for a unit of work in English; for example, the business letters composed by the students were subject to class criticism and discussion and correction before being mailed. As soon as the business firm replied, the student received recognition for his completion of this unit on the chart. To enable him to do systematic research, the student was instructed on how to use available material in the library, namely, the *Occupational Index*, *Educational Index*, and bibliographies which I compiled in preparation for the experiment. To prepare for an actual interview, which each student was to request of some person connected with the occupation he was studying, sample interviews were dramatized in the English class by volunteer members. Some students preferred to make a "poll" of a number of workers' opinions, instead of a single interview. Such originality was encouraged.

The Students' Originality

For the oral reports, each speaker was limited to five and requested to speak for at least two minutes. Some students gave illustrated talks, using projects of their own making, to show some point of importance;

others gave original quizzes on their topics; a few distributed bibliographies of their own as well as material they had obtained by writing to various firms. Hardly any two speakers used the same method of presentation. Questions following the talks often originated interesting and involved discussions, which on one occasion led to a class debate. Book reports took an interesting turn when the students gave them in the form of skits, radio programs, dialogues, and interviews. The time limit prevented the delivery of all reports; however six were given orally while the others were posted for the rest of the class to peruse.

The "miscellaneous" column provided space for the youthful research workers to give vent to their innate desire to "do something different." The boy, for example, whose topic was "Types of Aircraft—Their Recognition" brought to class model planes of his own making to explain various intricacies in the construction itself and to illustrate accurately the manner of recognition of planes. The girl who chose to discuss drama presented a miniature stage with figures to represent the different points she wished to make. An "Information Please" program based on one student's study of *Dictionary of Occupational Titles* provided entertainment as well as information. In all the assignments nothing that smacked of poor English or careless organization was accepted. The spirit of competition was so keen that members of the class themselves would be the first to detect grammatical errors or any other deviation from English perfection, and prohibit the display of such contributions.

An Occupational Exhibit

As the project progressed, the classroom took on the appearance of an "Occupational Display Hall." Projects and posters based on various professions and occupations decorated the bulletin boards and display tables. A wealth of material obtained from firms representing the different industries was utilized by the students to clarify details of their respective occupations. I was amazed at the ingenuity of individual students whose projects were made especially effective by the making of illustrative constructions. For example, the student who chose "Personnel in Aviation" erected a miniature airport on which were placed tiny figures labeled according to their

positions. The girl who wrote on music constructed a table-size diagram to show the seating arrangement of a symphonic orchestra with 44 players. These were placed on small blocks of wood and each was designated according to the instrument he played.

Other features which held a special appeal for me as well as for the students were the original radio programs sponsored by volunteer class members who wished to stress the importance or the value of the occupation on which they were working by presenting skits, quizzes, and competitive programs. Days in advance on the blackboard poems in colored chalk announced that the "You're Wrong; We're Right" program would be held at a certain time, and the sponsors would hint at high lights that other class members should know in order to be eligible for the prizes they would offer.

Students' Evaluations

Perhaps it would be more effective if the students themselves told how the project on "occupations" introduced them to the importance and value of fundamentals in English, and, at the same time laid before them a panorama of occupations acquainting them with a wealth of hitherto unknown facts of the most common fields of work.

"In English this month I learned very much about several fields of occupations. One thing, though, I feel that I have grasped unquestionably is the correct form for a worth-while business letter. Although I had a hazy notion about the requisites, I feel that having actually done the thing and received an answer I wouldn't be hesitant about writing one now."
—A. K.

"From the project on occupations I have learned much, not only about the occupations themselves, but about parliamentary law, business letters, public speaking, and arranging paragraphs in a written theme. From collecting information on my own topic, 'The Industrial Chemist,' I learned far more than I had anticipated, and I really enjoyed doing the research."
—R. H.

"These projects, based on occupations, in our English class have really blended to act as a teacher themselves. They have taught me particularly the value of learning correct English, of money, time, and work. In fact, actually I have been helped in my selection of a profession. I was amazed at the number of good books that I had not even known about. I was also astounded at the requirements for the various professions of a priest, a teacher, and a medical doctor. Indeed, I have never felt that I derived so much practical information from any other single marking period."
—J. C.

For my own part, I too have learned many things from the experiment. Practical application of English principles, which too often are only abstract rules, can be the means of providing a genuine treat for the teacher herself and of doing untold good for the students. Guidance can become an integral part of regular classroom procedures and subject matter. As a result of the experiment, I am convinced that so valuable a project deserves a prominent part in the school curriculum.



A Teacher of Religion

*Sister M. Francesca, O.S.M. **

The Divine Teacher, Christ

- I am the Good Shepherd. — *John 10:14.*
- I know Mine and Mine know Me. — *John 10:14.*
- A stranger they follow not, but fly from him. — *John 10:5.*
- I am the door of the sheep. — *John 10:7.*
- By Me, if any man enter in, he shall be saved. — *John 10:9.*
- I am come that they may have life, and may have it more abundantly. — *John 10:10.*
- I am the Truth. — *John 14:6.*
- I am the Way. — *John 14:6.*
- I am the Bread of Life. — *John 6:35.*
- Doth he not leave the ninety-nine . . . and go after that which was lost? — *Luke 15:4.*
- I am the Life. — *John 14:6.*
- I am the Bread of Life. — *John 6:35.*
- Learn of Me. — *Matt. 11:29.*
- Other sheep I have . . . them also I must bring. — *John 10:16.*
- The Good Shepherd giveth His Life for His sheep. — *John 10:11.*

The Teacher, Another Christ

- The teacher is another shepherd of souls, symbol of tenderness, gentleness, and solicitude.
- She is no stranger to her pupils. She is easy of approach, inspiring confidence. There is perfect understanding.
- She is a portal of spiritual life by her prayer, work, and sacrifice to save souls.
- Children will be better and richer in grace because she has answered the call to "come" and is living up to her calling.
- She earns love by being true, and strong, and selfless in purpose, unable to deceive.
- She is a leader, showing the way by her example more than by precept.
- Growth in the knowledge and love and imitation of Jesus Christ is what I must strive to bring about in my pupils, but I cannot share or give what I do not possess.
- "Be ye followers of me, as I also am of Christ" (*1 Cor. 4:16*).
- "The Bread of Life" and the "Christ-in-me" are one and the same Christ.
- Special love and kindness, and solicitude for the erring, the wayward, troublesome, unhappy child. Oh, how such need the love and care of a good shepherd!
- "Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ . . ." (*John 17:3*).
- She teaches Christ, not self. She draws them to herself *only* to lead them to know and love and follow *Christ*.
- Bread, to be nourishing, must be consumed. She must *give* herself, that *they* may live, not counting the cost, not seeking for rest, nor reward.
- Learning precedes teaching. Learning is an inescapable necessity for the sincere teacher. "Not I, but Christ be seen, be known, be heard."
- Zeal for souls. Devotion to the missions. Her zeal must not be confined to the class, the parish, or the city in which she teaches.
- "I live, now not I, but Christ liveth in me" (*Gal. 2:20*). "I die daily" (*1 Cor. 15:31*).

The pupil is a child of God, a temple of the Holy Ghost, an heir of heaven, a member of Christ's mystical body, destined to share in the happiness of God and to see Him face to face in heaven.

The pupil has a human nature like mine and like me he shares in the divine nature of Him who was good enough to share our human nature.

By the grace of God and his co-operation with that grace, he can become a real apostle, a missionary, a priest or Sister, a good father

or mother, a good Catholic doctor, lawyer, or other Catholic leader, and by being any of these according to the will and plan of God he can become a *saint*.

Taking the above into consideration, a good teacher will respect the pupil, pray for him, give him good example, and spare no pains to help him realize his possibilities and to attain his ultimate end.

Remote Requirements of the Teacher

- 1) Prayer, (2) self-discipline, (3) education, (4) knowledge of child nature, (5) sympathy, (6) knowledge of requirements for the age level with which she deals.

Proximate Preparation

- 1) Prayer, (2) study, (3) preparation of each day's lessons, (4) gathering of material.

Actual Teaching

1. Obedience to the prescriptions of the principal, pastor, and diocesan superintendent.
2. Adherence to the customs of the locality in which she is teaching.
3. Using the methods best suited to the child, the class, the type of work. Using methods only in so far as they are helpful.
4. Asking herself always: What would Christ do in my place? How would Christ handle this particular child, class, or situation?

*Motherhouse, Convent of Our Lady of Sorrows, Omaha 4, Nebr.

Guidance in an Elementary School

Fred A. Dickeman and Others

WE MAY consider guidance as appraising the abilities, interests, and needs of the pupil in order to counsel him concerning his problems, aid him to realize his capabilities, and assist him in making decisions and adjustments conducive to his welfare in school and in society. Guidance, thus defined, concerns the whole child—his physical, mental, moral, and social growth.

To help each pupil to complete development, the school as a whole and each teacher has a part. The following methods and means are suggested as a guide to the guiders.

Activities of the School

1. *Cumulative Records*: The guidance folder and the health record.

2. *Standardized Tests*: Intelligence, and, possibly, reading-readiness tests given in the senior kindergarten; and intelligence and achievement tests given simultaneously each year in the fourth, sixth, and eighth grades.

3. *Auditorium Programs*: To extend and enrich the educational experiences of the classroom. This phase of the program is outlined in detail under the heading of "Group Guidance."

4. *Extracurricular Activities*: The various Scout organizations, orchestra, classes in instrumental music, Junior Red Cross clubs, basketball, baseball, and touch football.

5. *Special Services*: At our disposal are the county guidance clinic; the school doctor, nurse, and dental hygienist; the welfare counselor, the family service, and the children's service.

6. *Principal's Actual Teaching*: By actual participation in classroom teaching the principal learns to know the child as he is in the classroom, and over a longer period of time than any one teacher. Thus he is equipped to help teachers appraise individual growth and development, advise concerning needs, etc.

7. *Principal's Playground Experience*: By planned but seemingly informal contacts with pupils on the playground.

Activities of the Teacher

The techniques employed by each teacher constitute individual or group guidance. Each has its advantages and supplements the other.

Individual Guidance

Techniques for studying and counseling the individual pupils include:

1. *Cumulative Records*: Use the pupil's guidance folder (including mental and achievement tests, health record, personal data, etc.) for appraisal and adjustment.

2. *Nurse Conferences*: To help interpret health deviations; to help select pupils for specialized health examinations; to request home calls; to arrange needed nurse-pupil conferences.

3. *Parent Conferences*: To obtain pertinent

EDITOR'S NOTE. This outline of a guidance program is adapted from the plans worked out by Fred A. Dickeman, principal of the Green Bay Avenue Public School, Milwaukee, Wis., and his teachers. The interest expressed in the outline by several teaching Sisters has led to its publication. See the editorial, "The Human Problem of Guidance," in this issue of THE CATHOLIC SCHOOL JOURNAL.

information for appraisal of potentialities and limitations, and to establish home-school co-operation.

4. *Pupil Conferences*: To analyze individual interests, abilities, and needs; to discuss problems affecting the welfare of the child and aid in their solution; to help the pupil achieve his goals.

5. *Case Studies*: To interpret better an outstanding maladjusted individual; to guide him in making a proper adjustment; for occasional use as a means of studying in detail the interests, abilities, and needs of an individual pupil.

6. *Tests*: Psychiatric tests to obtain the advice of a specialist in psychiatry concerning a mentally, emotionally, and/or socially maladjusted pupil. (The psychiatric specialist, usually, is provided by the county guidance clinic). Standardized and informal tests to obtain information relating to an individual's mental ability, achievement in various subject areas, study skills, learning progress, etc.

Group Guidance

General information which will help all the pupils to solve their problems and to make necessary or desirable adjustments may be imparted through various group activities.

1. *General Health Activities*: To guide the pupils in acquiring or retaining the physical and mental health necessary for a happy, useful, and wholesome life and in developing well-integrated personalities. The accompanying table sets forth a survey of the physical health needs of a particular school.

To promote good mental health, each teacher should provide the proper environment, right activities, advice, and instruction to promote: a feeling of security, adequacy, and affection—a sense of belonging to the group, etc.; individual recognition; worthwhile interests and recreation; self-confidence; emotional stability, balance, and moderation; adjustment to other individuals; and a sense of humor.

2. *Auditorium Programs*: School assemblies provide an opportunity of practicing good auditorium conduct, which pupils should learn to carry over to everyday living in such forms as school spirit, loyalty, co-operation, self-control, tolerance, respect for superiors, etc. They also tend to establish a feeling of belonging and provide opportunities for intelli-

gent planning and sharing of experiences. They stimulate self-expression—oral, written, and dramatic. Participation in such group activities develops poise, especially when teachers use them to apply the principles of diction, voice modulation, enunciation, expression, posture, etc.

3. *Citizenship*: Good citizenship for school and adult life is taught directly and indirectly, by emphasis on world attitudes and community service in the study of history, geography, current events, etc. The whole course of study and the various informational materials brought into the classroom have a bearing on citizenship. And citizenship is practiced by the pupils through citizenship clubs; thrift campaigns, safety campaigns; public-service activities such as buying and selling bonds, Christmas seals, etc.; safety patrols; and various cadet organizations.

4. *Athletics*: All athletic activities provide especially good opportunities for fruitful guidance.

5. *Character Training*: All the activities of the school may be utilized to develop those interests, appreciations, and qualities of character which result in intelligent and wholesome behavior.

6. *Orientation*: Special series of talks, particularly at the beginning of semesters. These are especially important at the kindergarten level, for those entering the first grade, and for those beginning a departmentalized program. A similar guidance service is provided at the end of the elementary school course to prepare the pupils for high school. This includes advice in choosing the proper high school course given in co-operation with representatives of the high school.

7. *Curricular Experiences*: All classes can lead the pupils to think critically; and assist them in acquiring basic facts and skills needed by self-directing, and contributing, members of society.

8. *Human Relations Classes*: Each class in the seventh and eighth grade has two regularly scheduled classes per week, of 25 minutes each, for social and moral guidance. Some of the subjects discussed are:

Courtesy, motivated by thoughtfulness of others—in public places such as the theater, streetcar, restaurant, street, playground; at home; at the homes of friends; in making introductions.

Tolerance. Discussions are based on radio and newspaper articles, brotherhood week, etc.

Getting Along in School: Study habits, causes of failure, promptness, co-operation in activities.

Personality and Character: Why some people are admired and some disliked; how to improve one's personality; truthfulness, cheating, dependability, honesty; difference between "tattling" and justifiable reporting of delinquencies.

Accepting Rewards

Safety: In play, crossing streets, snow-balling, at home and in school.

Rights and Property: Respect for the rights and property of others—applied to such items as books, lawns, buildings, streetcars, etc.

Analysis of Health Needs of an Individual School*

Needs of Children in This School Community

Diet and Food Habits

1. From 2 to 5 pupils in each classroom (on the average) have inadequate diet and poor food habits.

Sleeping Habits

1. About 30 to 40 per cent of children have inadequate sleep.
2. Sunday and Tuesday nights especially bad.

Posture

1. Only in isolated cases. Number varies with classes.

Clothing

1. Some children, especially girls, inadequately dressed during winter months.

Recreation and Play

1. Some children need to participate more in active games, etc.

Personal Safety

1. Isolated cases.

Wise Use of Medical and Dental Care

1. Individual cases; adequately provided in most homes.

Contagion and Spread of Disease

1. Constant alertness to individual cases needing attention (most of our parents co-operate very well).

What Is Being Done to Meet These Needs?

Diet and Food Habits

1. Survey to discover individuals.
2. Proper information and knowledge.
3. Measurement of height and weight.
4. Parent conference.

Sleeping Habits

1. Proper knowledge relative to importance of adequate rest.
2. Conferences with parent and pupil.

Posture

1. Individual conferences (pupil-parent).
2. Some corrective exercises.
3. Curative workshop.

Clothing

1. Proper information and individual conferences.

Recreation and Play

1. Instruction, games, etc.
2. Balls, jump ropes, playground facilities, equipment, etc., provided.

Personal Safety

1. Instruction, movies, etc.
2. Supervision: Halls, playground.
3. Cadets.
4. Bicycle regulations.
5. Individual conferences.

Wise Use of Medical and Dental Care

1. Nurse-teacher conferences to determine individuals in need of care.
2. Medical and dental examinations.
3. Parent-doctor-nurse-conferences.
4. Alertness to children having defective hearing or vision. Classroom adjustments.
5. Parent-teacher conferences.

Contagion and Spread of Disease

1. Daily inspection in classroom.
2. Exclusion of suspicious cases.
3. Health knowledge. Personal and community.
4. Immunization.
5. Personal cleanliness and wholesome attitudes toward life.
6. Parent conferences.

What Additional Things Should Be Done?

Diet and Food Habits

1. More informational material for parent education.
2. Work more closely with food classes.

Sleeping Habits

1. Parent and community education.

Posture

1. Educational films.
2. Diagnostic help and corrective exercises recommended by physical education department.
3. More extensive use of curative workshop.

Clothing

1. Parent education.

Recreation and Play

1. More extensive participation in playground games, etc.
2. More play equipment.

Personal Safety

1. Constant alertness to safety hazards.
2. Constant emphasis on safety education.

Wise Use of Medical and Dental Care

1. Follow-up on dental defects, need of glasses, etc., urging correction.

Contagion and Spread of Disease

1. More educational material for parent education.
2. More appropriate educational films for classrooms.

*Each teacher made a survey of specific health needs of her class to determine those individuals needing corrective or additional health education. The material in this table represents the combined efforts of the entire faculty. It does not attempt to include everything taught in the field of health. It is an attempt to provide more efficient "health guidance" for every individual pupil.



— Gedge C. Harmon

The CATHOLIC SCHOOL JOURNAL

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The Most Rev. Bishop Edward A. Fitzgerald

It is a good sign — the number of priests who have been raised to the episcopate from those who have labored in the educational work of the Church. This is an indication of the vitality of the principle of inner development which augurs well for the future of the Church. The choice of Father Edward A. Fitzgerald to be the auxiliary bishop of Dubuque is another case in point.

Bishop Fitzgerald had long been identified with the development of Columbia, more recently Loras, College. He was devoted to the college and gave it unstinted service for many years. He was conscientious about the use of the resources of the college and courageous in insisting upon such use. This is a very important lesson for Catholic colleges, particularly in their relation to the standardizing agencies and to the state as well as to students and supporters of a college.

Bishop Fitzgerald was the inspirer of the honorary scholastic society, SΔE, and kept it alive and functioning by virtue of his patient and active duties as its secretary. This kept him in close touch with education during his recent pastoral years.

Bishop Fitzgerald, because of his active

participation in the National Catholic Educational Association, is widely known among Catholic educators, and his elevation to the episcopate will be a source of great personal satisfaction to educational co-workers. We wish him the highest success in the high vocation to which he has just been called. — E. A. F.

The Human Problem of Guidance

The problem of guidance is a human problem. Its essential basis is human insight and human understanding. Its motto should be "Spirits are not finely touched but unto fine issues."

There is an increasing number of techniques that are helpful in promoting this human contact and making the way for human understanding. The danger is that techniques may get in the way of understanding. Recognizing that fact, we are glad to print in this issue of THE CATHOLIC SCHOOL JOURNAL the suggested techniques used in one public school. The teacher should be aware of all these approaches to her problem, but should use only those that apply in the specific case or to the specific individual. If it becomes routine machinery, then the educational problem will lose its desperately human aspect, and it won't matter much what is done.

Guidance as an aspect of the general educational problem is part of the learning process, and will be as individual as the learning process itself. Notice I did not say the teaching process. The center of education is, in a genuine sense, the child. The need for guidance will grow out of his self-activity. Its effectiveness will be determined by the extent the child assumes self-direction. Intellectual, moral, and spiritual stimulus is the real guidance.

— E. A. F.

Teaching the Constitution of UNESCO

I. The Preamble

The preamble to the Constitution of the United Nations Educational, Scientific, and Cultural Organization (abbreviated as UNESCO) states five reasons for establishing the organization and affirms its faith in three tenets as a basis for developing and increasing the means of communication among peoples to promote their mutual understanding. In consequence of these five reasons and the three tenets of its faith, UNESCO is established using educational, scientific, and cultural means to achieve the purposes of the United Nations; namely, international peace and the common welfare of mankind.

It is but natural that the war and future wars should be in the minds of the men

who framed the Constitution of UNESCO. The promotion of international good will, a more complete mutual understanding among people, international peace, the world-wide diffusion of ideas and knowledge — these were always a desideratum among men. The Roman Empire, the British Empire, especially since the development of the dominion idea, and, supremely, Medieval Christendom were practical realizations of what must be more completely achieved if the doctrine of the brotherhood of man under the Fatherhood of God is to become a living reality.

The first of the five reasons given for the organization of UNESCO has, by virtue of its epigrammatic quality, become part of the language. It may become too easy to repeat and we may forget what it would impress on us. Here it is:

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

This is reinforced by the second reason which explains that ignorance of the ways others live has been throughout the "history of mankind" a cause of the suspicion and mistrust which leads to war. And the third reason applying to World War II — the great and terrible war which has ended — was made possible by the ignorance and prejudice, which substituted the doctrine of the inequality of men and races for the democratic principle of the dignity, equality, and mutual respect of men. Laying aside for the moment the need for a clarification of the word *equality* — remembering our own Declaration of Independence — the basic causes of war here are ignorance and prejudice and it is these that must be attacked. We should like, however, to have had something said about ill will — for the promise, be it remembered at Christmastide, was for peace on earth to men of good will.

The other two reasons are more general. The fourth reason declares it is a sacred duty and indispensable to the dignity of man that culture be diffused and man be educated for "justice and liberty and peace." However a more secure foundation for the organization is given in the fifth reason, the "intellectual and moral solidarity of mankind" and if this had been stated so as to emphasize the obvious religious sanction it would have been stronger. This is surely as the preamble says, a more certain way to avoid failure, and to secure the unanimous, lasting, and sincere support of the peoples of the world than any merely political and economic arrangement by governments. And what a criticism that is of what has been happening in recent months on the high levels of diplomatic give-and-take.

For the reasons, therefore, of building up the defenses of peace in the minds of men in all nations, of removing ignorance and prejudice, diffusing culture widely, and building securely on the intellectual

and moral solidarity of mankind, the States organizing UNESCO are determined to develop and to increase the means of communication promoting mutual knowledge and mutual understanding among people. And this increase in the means of communication is based on a faith (1) in the full and equal opportunities for education for all, (2) in the unrestricted pursuit of objective truth, and, (3) in the free exchange of ideas and knowledge.

These, then, are the reasons and the faith underlying the creation of UNESCO for the "purpose of advancing through the educational and scientific and cultural relations of the people of the world the objectives of international peace and of the common welfare of man for which the United Nations Organization was established and which its charter proclaims."

This is our present opportunity to find a practical way to teach nations to work together, to promote mutual understanding as a basis for permanent international peace. It is an opportunity to demonstrate practically the "intellectual and moral" solidarity of mankind. There is no alternative to men of good will in this generation but to do everything possible to make it work and to increase the good will which will make it work better. After all, it is merely machinery, and machinery must be made to work by human beings. We thus return to the opening sentence of the constitution of UNESCO:

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

— E. A. F.

Censorship of Books on Moral Grounds

The censorship of books on moral grounds only is the subject of an active campaign in the Hearst newspapers all over the country. It is being discussed on the radio and in women's clubs and other groups. Perhaps a rather simple analysis of the problem may be helpful.

If all books were as Milton described them, the lifeblood of a master spirit, embalmed and treasured up in purpose to a life beyond life; or all poems were as Shelley described them, the very image of life expressed in its Eternal truth; if all authors were truly searching for the meaning and significance of human life; if all reading publics were disciplined and intelligent people; if all publishers and printers had a high sense of social responsibility; there would be no need for censorship or for any social control of books. But some books are obscene and lewd and have foul-mouthed utterances. Some authors are themselves "low fellows" and perfectly willing to exploit human weakness. Large parts of reading publics just drift, purchasing and reading what-

A Merry and Blessed Christmas to You

This Christmas may again have associated with it the adjective "Merry," because the war is over, and men's and women's hearts may be lighter since the organized killing of war is over—for the present at least. There must be, too, enough hope in the collective wisdom of mankind not to permit another war under the terrifying conditions that surely face us. But there cannot be the old spirit of the Merrie Christmas of Medieval England, for this is quite a different, but not necessarily a better era for the spirit of man.

We said a Merry and Blessed Christmas to you. More than ever the emphasis should be on the Blessed—more even than on the Merry.

May it be to you a Blessed Christmas as you recall the "good tidings of great joy"—the Saviour of Mankind is born.

May it be to you a Blessed Christmas as you dedicate yourself anew to help your brother achieve the purpose of the Incarnation.

May it be to you a Blessed Christmas in your prayers that men may learn the ways of God and live together in that peace which surpasseth all understanding.

May it be to you a Blessed Christmas today and every day as you go about your daily ministrations in the spirit of Love—the love of God and love of your fellow men.

And being blessed your Christmas will be merry and joyous, full of faith, full of hope, and full of love—because, in the language of St. Paul, "I live, now not I; but Christ liveth in me." The Babe of Bethlehem lives in us.

And that joy no man can take away from us. — E. A. F.

ever bookstores or newsstands offer; some are glad to have or actually seek obscene or pornographic literature. And some printers of books are perfectly willing to deprave their readers. There is need for the social control of books because there are such books, authors, publishers, and reading publics. Because, too, in modern times with the enormous capacity of printing presses, a sort of universal literacy, the "diabolical" temptation of low prices, and an extraordinary distribution system that penetrates even the remotest parts of the country, the potential and actual influence of books is great. Some form of social control or censorship is, therefore, essential. This control, as Mr. DeVoto pointed out, in a recent radio address, may be exercised by the author or by the reading audience. It may be exercised by the literary critics or it may be exercised

by voluntary groups or it may be exercised by the police and the courts. All these forms of censorship exist in our American society today, and all should continue, primarily because of the *Old Adam* in man and secondly because of the social effects of books on individual emotions and the will.

As an educator, I see the ultimate remedy in education—not any education but in a vital, transforming, intellectual, moral, and religious education. For education may be a good or an evil. A Fagin can use it for his purposes, a Hitler, or a Goebbels can use it for the very undermining of the total civilization. Education may be used beneficently, too. With all our talk about universal education, with our extraordinary school buildings, and with the even more extraordinary machinery of education, we do not know how to train the imagination, the emotions, or the will. We know the law of habits but beyond that we are not too certain.

The kind of education that really will solve the problem with which censorship of books deals is the one that helps to form and to build up the individual conscience. We must not forget there can be a false conscience as well as a true conscience. Scrupulosity does not help.

If schools are going to help, teachers must have a clear understanding of the moral problems involved, and they must be sure they understand how literature works on the human emotions and will. Teachers must understand the significance of the connotation as well as the denotation of words, i.e., what words suggest as well as what they name. They must go back to Aristotle's conception of the effect of literature, particularly as catharsis, the purgation of the emotions. This they must distinguish from self-indulgence, or from a vicarious immorality.

They must understand and help judges to understand that, because a work has literary charm, everything is not necessarily "OK," no matter what smut, or obscenity, or lewdness it really contains. Smut is smut, no matter what its literary environment or atmosphere. In fact, if the work has literary charm, judges have held it couldn't be "obscene." What has been called the "laissez-faire" theory of judicial censorship is slowly moving toward tolerance of the positively bad. Local committees or national groups like the Legion of Decency can do effective work in this field, if they go about their work intelligently.

It is nice to think we belong to the elite, that we cannot be contaminated, but human nature is too often a witness against us. The *Old Adam* in man is still strong, and many men and women would be helped by the protective measures of intelligent social control, particularly by nongovernmental groups. The fact is, this is a perennial problem and eternal vigilance is needed. — E. A. F.

Why We Use Achievement Tests

*A Sister of St. Francis **

ACHIEVEMENT Tests Again! to answer this oft-repeated exclamation it is necessary to preface the decided "yes" with a little explanation of the functions of any examination. Basically, at the present time, tests are used for measurement. Years ago, motivation and training in written expression were included in the aims; however, today we do not rely upon our examinations for training in written composition. Why is it necessary then, to measure the achievement of pupils? The question needs no answer. Why do religious check on their spiritual progress?

To ascertain any progress in life, there must be comparisons. The standardized tests that your superintendent sends you are media through which conclusions, if not comparisons, are made. If fault is found with textbooks, which often are the main channels of instruction, then the superintendent has a right to investigate this weakness. He is the connoisseur, who makes a graphic chart of the various grade norms of the schools in his system. The resultant norms may be similar in the schools and, if these norms could be higher, the school executive wants to know why. The cause, excluding poor teaching, might be due to inadequate texts used.

Ignorance Causes Dislike

That many teachers dislike the use of standardized tests imposed upon them annually and sometimes semiannually is no exceptional thing. This prejudice must be pointed out; therefore it is the job of the school administrator to acquaint his teachers with the real advantages of a formal testing program. One teacher, after completing her class record and the class analysis chart, passed this remark, "I knew these results before administering the tests." Boastful, yet prejudicial, despite the fact of being a mental bookkeeper. There are not that many mental bookkeepers in the world to warrant such an immediate claim.

It is true the work involved is burdensome, especially when the teaching load is heavy. Many a complaint might be avoided and a more contented personnel co-operating if the principal gave a helping hand. Someone once said, that a nonteaching principal is a bane rather than a blessing to a school. It is the general practice throughout the schools at large that the principal teach at least one period. With every regard for the many overburdened administrators, there are some nonteaching principals who are busy about many things that are not school affairs. But on the whole, the vast majority take quite seriously their office as leader. At their teachers' meetings then, they want to stimulate a right attitude toward standardized tests. It is surpris-

ing how many of the younger teachers are prompt to pronounce an unfavorable bias whilst the veterans in the field, because of their suspended judgment, usually approach the task with more discernment. Under constraint for more time, no doubt, for pursuance of advanced studies, the younger teachers labor under pressure. The principal then, must plan a way that might assist his teachers in the clerical work involved in a testing program. Then too, there are some instances where the teachers are quite remiss in administering the tests. A careful reading of the directions for conducting the tests is obligatory. When the principal knows in advance that one or the other of his co-workers does not know how to give the tests, it will do him a world of good to give a helping hand. Most teachers, however, make the loudest complaints when it comes to the task of scoring the various items. Division of labor is one of the characteristics of community life. The writer of this article was once informed how a certain group of Brothers of Mary handled the scoring of the Stanford Achievement Tests. They enlisted the help of Brother Cook and also Brother Sacristan which made their staff of ten quite adequate. Each member was given six or eight booklets to score and a seminarian home for Christmas vacation was given the job of calling the answers. The entire group was checking the same items each time. This was done six or eight times according to the number of booklets each had. Skill and accuracy resulted and the strain was less noticeable, for it was done in one sitting. When work is shared a better feeling cements the whole process of achievement testing. There are other ways and means for scoring which are provided in the material but the example given above has its peculiar merits that come only to those who are mutually united in a true family spirit. You may inform the Sisters in the music and the culinary departments that their services will some day be summoned in this regard and it is no wager they will be delighted.

The faster and more easily a teacher can handle the scoring of tests, the more energy and time she will have for the intelligent interpretation and diagnosis of results and for making plans for remedial instruction.¹

Interpretation of Results

We are not attempting to extol the many advantages of objective tests, characteristic of standardized batteries. The arguments in favor of the essay-type examination might have a faint chance in some other topic but for the present discussion, the achievement tests, based on the scientific method of construction which have been used for more than two

decades, are probably to stay for another decade or more.

Most teachers are aware of the criteria for a good examination. The validity of a test is the degree to which a test measures what it intends to measure and is reliable when it really does measure regardless of what it purports. The personal element in scoring is eliminated in objective tests which surely is a godsend. The added ease in the administration and in the scoring of objective tests needs no further comment except to emphasize the fact that essay-type answers are far more difficult to score. The lack of norms or standards involved in the technique of written examinations proper ought to inspire reluctant teachers to abandon the traditional method of testing and welcome more the standardized batteries.

Educational measurements are of two kinds: measurement within the class and measurement outside the class. Norms serve the purpose of the latter because they permit comparisons with other groups or schools. The most common use of test norms or scores is checking the educational achievement of a particular system against national norms. This may have its drawbacks. The comparison of local achievement with national norms is inadequate where a preponderance of children tested come from homes of foreign-born parents. The degree of mastery of the English language naturally is expected to be below average in such cases.

Whatever utilization of test data the superintendent has in mind, teachers want to co-operate because it shows an intelligent corps of co-workers who appreciate such data as vital in efficient administration. Most achievement batteries are survey-type tests rather than diagnostic tests proper; however, the former may and should be reliable enough for diagnosis among various school subjects but not within any subject-matter area.

Guidance Value of Tests

Much has been written about guidance or "follow-up" in the educational program. Pupil accounting includes cumulative records often styled permanent records. The teacher's accurate recordings of test data do not conclude her share in the testing program; she wants to use these data as a basis for case studies of individuals automatically and systematically. It is important, therefore, that the cumulative records be complete and often utilized.

The vocabulary acquired in a test and measurement course must not lie dormant. Such expressions as "equated scores," "grade equivalents," "profile chart," or "modal-age norms" might need a refresher. What of it! No one can retain their exact meanings all the time except when they are put to constant use. A careful study of the manual on interpreting scores usually brings back their abstract yet simple definitions.

Whatever past prejudices one may have for the annual report of norms to the superintendent, there still remain many good things to cherish with regard to the results of

*Bedford, Ind.

¹Smith, H. L., and Wright, W. W., *Tests and Measurements*, p. 41.

these batteries. Other types of analysis or generalizations might be gathered from these data, particularly the profile chart intended to help the teacher understand each pupil as an individual. The individual profile may be studied in relation to the class profile by a simple process of placing a copy of the class profile which has been made on transparent paper upon the individual profiles. At a glance, the deviation of the individual from the average of the class as a whole is obtained. Parents, as a rule, appreciate the opportunity of seeing these results, especially when their children are in need of remedial help.

Our pupils today are coming from homes in which the fathers and mothers are fairly

well educated. The teachers in the parochial schools are qualified to meet the expectations of modern parents. It is up to the teaching corps to exhibit once in a while a bit of information about scientific methods to prove that their educational courses in tests and measurements are not all tucked away to be taken out only once a year.

We may be traditional in our philosophies but we want to be up to date in our measurement of achievement. One of the greatest compensations in the employment of standardized batteries is the discovery of the many possibilities for interpretation which they yield.

Yes, achievement tests again!

A Catholic Heritage: Professional Guidance

*A Sister of St. Francis **

FROM an educational aspect, professional guidance obtained its definition from the need for educational counseling. The past decade called for more educational guidance than any other because of the promulgations of the pragmatists who were forced to recognize the mischief caused by their theories in naturalism. With their modern philosophical views, the child was to discover for himself his own ideas. The result was a criss-cross maize, and counseling of necessity was imposed upon the teachers.

The increased number of courses to satisfy the exponents of the activity movement made the schedule changes quite numerous. Most students in high school are ignorant of the nature and application of the subjects they select and often, after recognition of their inability to carry the subject scheduled, a change is requested. The majority of these schedule changes were the result of the student's own discovery of his lack of interest or aptitude for the course he was pursuing. The need for guidance became quite apparent.

Another imposing factor is social and economic changes. Occupations current in one generation will be back numbers in another age. Was anyone able to tell the three-year-old Charles E. Lindbergh in 1905 that he was to be an aviator or Lowell Thomas in 1915 that he would be a champion radio announcer? These vocations simply did not exist in those days.

Whether general, or particular, guidance may be educational, personal, and vocational in character. It is the giving of supervisory advice or oversight to individuals and groups. Vocational guidance ought not be in a compartment alone, neatly referred to as a separate course, an adjunct to the curriculum. Since it is an integral part of education, it should be associated with all courses. It is not correct to consider individuals as square or

round pegs that fit in their respective places; they are, more probably, like pieces of clay from which can be molded desired possibilities. From an evolutionary standpoint, the experiences of individuals acquire for them abilities, interests, and aptitudes. The counselor does not foretell but he encourages these aptitudes.

Who Are the Guiders

Ideally, every teacher who comes in contact with youth will want to advise them in matters that pertain to their spiritual and physical well-being. In organized education, however, certain individuals will have more definite and formal functions than others in this regard. Principals, deans of girls, deans of boys, home-room advisers, teachers, counselors, guidance committee, and visiting teachers are usually classified as definitely responsible for some phase of guidance. The principal's relation to the guidance program usually is indirect, for he heads the work in a general way. In public school administration, a study was made in which more than 1000 principals cooperated. Twenty-nine per cent of them reported personal guidance work; 17.2 per cent act as advisers to boys; 12.9 per cent as one of a group of advisers; 17.2 per cent are responsible for developing the home-room program; 8.6 per cent have made studies to improve the basis of guidance, and 43 per cent recommend pupils to college.¹

In the larger high schools and colleges there is such an official called the dean who is relieved of whole or part of the teaching load in order to do justice to advisory functions. In the case of boys, however, particularly in secular institutions, this position is not so well established, for the football coach usually supplements this need. In many such instances the coach with the right training and profes-

sional attitudes has proved to be an excellent adviser to boys. The all-American Knute Rockne exemplified one such instance in the Catholic system, although Catholic institutions are well staffed with specially trained advisers from among the clergy.

Four duties of the deans are administrative and five relate to guidance proper as indicated from the following survey.

SURVEY OF 336 SECONDARY SCHOOLS
WHERE DUTIES OF DEANS
ARE PERFORMED²

Duties	Per cent of dean of boys	Per cent of dean of girls
1. Discipline	77.1	56.6
2. Oversight of social conduct	67.2	85
3. Supervision of extra- curriculums	66.7	73.4
4. Control of attendance	59.1	47.4
5. Guidance over quality of work	47.6	41.6
6. Curriculum guidance.	44.8	31.8
7. Vocational guidance..	31.4	23.1
8. Placement service....	28.6	25.4
9. Follow-up work	23.8	15.6

The "follow-up work" for the dean of girls is somewhat less than that of the dean of boys. This is quite in accordance with a natural trend, for the work mortality of boys is higher than that of girls.

In the larger systems, the home room is the nucleus for guidance activities. Matters concerning discipline, the oversight of social conduct, and the direction of special home-room activities usually comprise the administrative responsibility of home-room advisers. They likewise personally see to the quality of work done, assist in the curriculum choices, and give vocational guidance when necessary.

Guidance a Catholic Heritage

Catholic education from its early beginning was established for the purpose of giving Catholic youth the one guiding principle for saving his soul. That guiding principle was no other than belief in a personal God who gave His law, to be observed through the channels of grace administered to man by the Catholic Church. To promote the development of a normal, well-integrated personality means to the Catholic educator the guidance of heart and mind. Man is a composite being of body and soul; therefore, it is not sufficient to promote him to the class of intelligentsia; he must also save his immortal soul for the higher life in eternity.

When a youth is warned against bad influences and temptations, he is being led to detect and remedy maladjustments which may develop. To counsel individuals for the purpose of acquiring standards of value consistent with the aspirations of a true Catholic citizen relative to social, recreational, and vocational activities youth is made a partaker of a common heritage bestowed by the Catholic Church. Pertinent information concerning present or probable future vocational, social, and recreational activities permeate all Catholic curriculums, for religion is the guiding

*Bedford, Ind.

¹Bolton, Cole Jessup, *The Beginning Superintendent*, Chap. 17.

²Ibid.

*The Immaculate Conception.*

— Gedge C. Harmon

principle. To get the pupil acquainted with the nature and objectives of the offerings of the school, and of their own probabilities of success in connection with each of the offerings is an outstanding objective that functions almost the very first day of school. This is done formally on a certain day in May when eighth-grade graduates are invited to view their new high school environs. A project thus formally promoted for the future freshmen pays dividends, for they are led to discover the nature and extent of their aptitudes, inter-

ests, and needs during the vacation months. These interests thus developed will lead to planning and later to the carrying out of the programs for their training. That pupils may participate in activities to develop interests in and appreciation of their values, departmental clubs are organized. The main objective is to bring out leadership in their various endeavors. Pupils also are led to re-examine and revise plans as changed conditions make this advisable. Postwar planning still is an important drive in counseling.

Obviously the two most important elements in counseling are the counselor and the individual. For that reason the adviser must possess an integrity suitable to guide. He must be endowed with the necessary patience, and give evidence of an understanding and sympathetic heart. If the counselor is willing to listen, can control his own emotions, or is willing to let the pupil think for himself, he possesses this necessary patience. If he is alert to the pupils' needs, and studies them objectively, he can be considered sympathetic.

Individual Guidance

In the Catholic schools of learning, the teaching staffs consist mostly of Catholics, if not entirely of religious. A personal influence is the responsibility imposed on them and therefore they have the obligation to exert it. "Personal influence may be defined as a moral and spiritual power that commends our doctrine to others, that chastens and purifies those within the zone of its action, that touches every spring of goodness in those on whom it falls and arouses them into action."³

Whilst there are many techniques of guidance as the use of intelligence tests, vocational fitness tests, college aptitude tests, and job analyses of vocations, there is nothing that comes up to the personal guidance given in the confessional, for it prepares the individual for the one thing necessary. It is true youth must face the world prepared to earn his livelihood and the schools do not neglect that, but his call to the higher life of eternal salvation must not be neglected.

The ultimate selection of a life's career ought to be determined by the student himself. That he may be stimulated to do something worthy in life, the pupil must be surrounded by opportunities. When he is conscious that the responsibility of the choice is his, he will be acting his part in the program of guidance.

Religious teachers are willing to assume responsibility of guidance and not a few are inspired toward self-improvement because of it.

Catholic Influence

The underlying principles of Catholic education are recognized by many outside our faith. Catholic boarding schools, colleges, and universities enroll a goodly portion of non-Catholics. There is something choice and discriminating in the objectives of Catholic education and solicitous parents expect the best when they place their sons and daughters under the guidance of Catholic teachers. What makes this distinction? You, who read this, know. It is the work of the Holy Ghost.

In order to become a master in the art of influencing others, one must keep oneself constantly in a condition of will power, sufficient to impose one's commands on minds capable only of obedience. Intensity of determination or "fortitude," when it reaches a certain point, possesses an attractive influence which few ordinary human beings can resist, for it sur-

³Leaflet, *Personal Influence*, Notre Dame Institute, Worcester, Mass.

rounds them before they are aware of it, so that withdrawal is not likely to occur. Other gifts of the Holy Ghost, religious teachers of necessity possess, are "piety" and "fear of the Lord," at least it is their obligation to strive to possess these virtues. Wisdom, understanding, knowledge are concepts which are gained by the morning's reflection on some meditative excellence in the life of the Divine Exemplar. "Know thyself," the admonition of Socrates, was first inspired by the Divine Spirit. Evaluating one's emotional stability, one's weaknesses and maladjustments after the manner of the First Teacher is just another affair of the Holy Ghost.

A Mass in honor of the Third Person of the Blessed Trinity usually precedes the opening of school in September. The Divine Spirit bestows special graces commonly called the "Twelve Fruits of the Holy Ghost" upon those who beseech them. Where there is charity pure and unadulterated, there is joy and peace in the service of God and fellow beings. Patience, longanimity, benignity, and mildness win the approval of the young who seek the advice of the self-possessed. Counseled, yet with faith in its own possibilities, youth strives to imitate the pure Christ who bids His ambassadors follow Him in a life of modesty, continence, and chastity.

Youth's Ideal

No matter what walk in life our pupils choose, they have been taught to follow one Ideal. The true Ideal encouraged by Catholic education, and which every protégé can carry in his heart, is something much more tangible than the acquisition of worldly fame. The desire to help his fellow beings by bettering the conditions in which they struggle constitutes an attractive ideal founded on the love of God. Hence the call to the religious life. Innate in every breast is the desire for perpetuating themselves, building up the futures of their offspring. Respect for womanhood, the chivalrous ideal, maintains woman in her proper sphere to nourish and direct virile youth. Here again is another call—that of parenthood. Finally, the youth is counseled to submit himself to the habit of daily self-examination in order that his faculty of judgment may be keen enough for him to become his own educator in the path of righteousness achieving his final goal—God.

To be able to keep quiet in word and deed until the moments when reflection has taught one to discipline too violent emotions is a virtue that belongs only to those who have obtained the mastery over themselves. This is a characteristic of the *man of resolution* in whom youth will confide.

Finding the Hard-of-Hearing Child

*Florence A. Waters **

The rock that wrecks the child's life is not his handicap, but the neglect with which he is treated—Rosamond Lehman.

DOCTORS tell us we may lose up to 30 per cent of our hearing and still think we hear perfectly. This is because we are normally endowed with more hearing than we need for daily use. And if we do not hear all the fainter sounds connected with human activity or the smaller murmurings of nature, we may be unaware of the fact. It is usually when the human voice becomes indistinct that we become aware of lowered hearing acuity in ourselves or in certain children with whom we deal. By that time the victims may be beyond hope of cure. Deafness that appears after birth and after a normal acquisition of speech and language often makes an insidious approach. And too often it progresses with the years, especially when neglected.

Use the Audiometer

This modern mechanical age has given us instruments of precision for measuring practically every physical function. How large a part these play in the prevention of many of the ills of life is apparent of late years in the lowered incidence of many types of infirmity. The use of the audiometer in the schools of the country for the detection and

measurement of childhood hearing defects will become more widespread as appreciation of the evil propensities of deafness in children permeates the social consciousness of parents, teachers, principals, superintendents—in fact, all persons connected with the training of youth. As these are able to envision the appalling cost of neglected deafness—in citizenship, in earning power, in mental and spiritual health, in human happiness—the work of prevention through periodic school surveys will grow.

Prevention, of course, covers more than finding the hard-of-hearing child. It covers also prompt and adequate medical attention. And, where this fails, it covers compensatory educational facilities. Nevertheless, the first step—the identification of victims of beginning or slight deafness—is yet to be taken in the majority of our parochial schools.

Modern knowledge of the symptoms of slight or moderate sense impairment has not yet reached the majority of the teaching Sisters of America. Without an audiometric survey in her school, how is the teacher to recognize, or on what grounds is she to suspect the presence of a defect that is not perfectly obvious?

Some Symptoms

If the teacher understands that a hard-of-hearing child may hear her voice easily and yet be unable to interpret her words, hearing

the louder vocalized parts of speech and missing many of the higher and weaker consonant sounds necessary to interpretation, she will question the hearing ability of the habitually poor speller, the stumbling reader, the child slow to respond. If she realizes that deafness often masquerades under the guise of stupidity, she will hesitate to question the intelligence of any child until she has ascertained the condition of his ears. And she will mistrust the integrity of an I.Q. obtained under ordinary conditions where she has reason to suspect the hearing. The alert teacher will consider possibly lowered hearing acuity in the speech defective child who may be imitating faithfully what he is hearing imperfectly. Extreme shyness or overaggressiveness, the latter in the child struggling to hold what he considers his rightful place among his fellows, will excite her suspicions and, at least until the hearing has been investigated, she will spare those who exhibit these and other undesirable traits the humiliation of possible unmerited reprimands. Moreover, this teacher will waste no time in seeking audiometric tests and, where needed, encouraging in as far as she is able an adequate follow-up. What is her procedure?

In the majority of our larger towns and cities, and even in many smaller communities, teachers have fairly easy access these days to trained and experienced investigators who will ascertain the presence or absence of defective hearing and, where present, its exact degree. This and the medical follow-up usually may be obtained through the school nurse, the district social worker, or the nearest school audiometrist. If, after everything possible has been done along the medical line and the defect bids fair to become well entrenched, it may be interpreted to the teacher in terms of educational handicap. At this point it is well if she, with the co-operation of the parents, seeks advice from one experienced in the educational adjustment of hard-of-hearing children.

Apply Remedies and Compensations

Programs to prevent deafness will not develop throughout the parochial schools of the entire country in a day, a week, a month, or a year, perhaps not for many years, despite encouraging progress. We have yet to override that old enemy of all progress defensively termed "human nature." Human nature is prone to take for granted those physical endowments that have served adequately from the dawn of consciousness. It is, therefore, difficult for the average normally hearing person to appreciate fully the full import of a slowly growing sense loss in its social, educational, psychological, economic, and spiritual aspects. He has no experience with which to grasp it. In the parent and in the educator, however, we look to a certain insight into the needs of childhood and to an instinctive desire to safeguard the young. In these we place our hope that the modern conception of deafness, its prevention, and its amelioration may yet be given practical attention in every school system in the land.

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Motion Pictures in World History

George E. Vander Beke, Ph.D. *

AS AN example of the proper use of motion pictures in a high school, the writer presents herewith a program for a course in world history. While this outline will not fit your situation perfectly, we hope that these suggestions will prove helpful in assisting you in the proper selection of one type of visual aids, namely, motion pictures, in your own field.

These films are here considered as an educational device which will be the best instruments to help our pupils attain the objectives planned for them in a course in world history. Some of these goals are:

1. To acquire the ideals of good citizenship and loyal Americanism.

2. To achieve an interest in, and understanding of, modern problems.

3. To obtain an appreciation of existing political, economic, and social institutions through a study of the development of those institutions through the ages.

4. To have an intelligent and critical attitude toward international relationships.

5. To adjust myself to a changing environment; i.e., help to appreciate my place in a changing society.

6. To develop a technique whereby I may independently search the truth through the use of printed, descriptive, and visual aids materials.

7. To know the place of the United States in the field of international relationships.

The course is divided into units based upon the text used. The time schedule given along with the description of the film will show that enough time is provided for the digestion by the students of the written materials, the other visual aids provided, such as maps, slides, slide films, and other devices used in the course.

Unit I: Man Before History

In the main, this unit deals with "how" we have learned about man's past through the study of two kinds of evidence: material and written. It indicates why it is impossible to write a complete history of man's past; deals with the advantages that early man had over wild animals in the struggle for existence; how primitive man provided food, shelter, clothing; and how primitive man improved his ways of living.

Movie used: *Digging up the Past*, Sept. 11, one reel, 16mm., silent. Source: American Museum of Natural History, 79th and Central Park, W., New York, N. Y. Rental: 50 cents.

Badlands of Red Deer Valley, Alberta, prolific source for palaeontological research; assembling fossilized bones of prehistoric monsters at Ottawa. Gives the students a very clear picture of the problems that writers

of history have to solve in writing the story of man.

Unit II: Daybreak in the East

This unit deals with those civilizations, those peoples who lived in an unusually favorable geographical environment (Nile, Euphrates, Tigris); how they progressed so rapidly, how their agriculture flourished, manufactures increased, and how extensive trade by land and sea became commonplace. Art, architecture, writing, material remains are used as evidence to tell the stories of the river-valley peoples of ancient times: the Egyptians, Sumerians, Assyrians, Babylonians, Aramaeans, Phoenicians, etc.

Movie used: *Egypt, Kingdom of the Nile*, Sept. 25, one reel, 16mm., sound. Source: Ideal Pictures Corp., 28 E. 8th St., Chicago 5, Ill. Rental: \$1.25.

Ancient ruins shown in this picture serve to stimulate students to seek outside references dealing with: (1) the influence of the Nile upon Egypt; (2) the influence of the Nile upon architecture; (3) the influence of the Nile upon religion; (4) the influence of the Nile upon art, medicine, literature; (5) the influence of the Nile upon government.

Unit III: Greece Carries the Torch

This unit covers the story of how the Greeks checked the expansion of a great Oriental power, Persia; how the Greeks transmitted to western Europe, in improved form, what they had received from the civilizations of the Near East; how they excelled in literature, philosophy, art, architecture, and how their influence continues today. The Greek participation in the rights of citizenship is emphasized also.

Movie used: *Around the Acropolis*, October 9, one reel, 16mm., sound. Source: Father Hubbard Educational Films, 188 W. Randolph St., Chicago, Ill. Rental: \$1.

Though this picture deals with modern Athens, yet the fact that it includes many of the more prominent works in the field of architecture and art stemming from the Age of Pericles in ancient Greece makes it very worth while to: (1) introduce this unit on Greece; (2) illustrate the similarities between our own architecture and art and that of the Greeks; (3) stimulate an appreciation of the ability of the Greeks in the finer arts and of their lasting contributions to our age today; (4) lead to reference work on Greek contributions.

Unit IV: Rome: The Protector and Missionary of Civilization

This unit in the main deals with the early rise of the city-state of Rome; its expansion throughout the Italian peninsula; its conquest and mastery of the Mediterranean area; civil

disruption leading to the rise of dictators; the emergence of the period of the *Pax Romana* and the contributions of this age to law, government, order, engineering, etc.; the causes for the decline and fall; the influx of barbarians and their settlements; the effect of Christianity upon the strength of the Roman Empire and upon Europe as a whole. The roots of the world of today.

Movies used: *Rome, the Eternal City*, Oct. 16, one reel, 16mm., silent. Source: Treatise Educational Society, Mankato, Minn. Rental: \$1. Famous ancient buildings; architectural treasures.

Life in a Benedictine Monastery, Oct. 23, three reels, 16mm., sound. Source: Bell and Howell, 1801 Larchmont Avenue, Chicago 13, Ill. Rental: \$3.

It is presentation of monastery life as it was in the days of the fallen Roman Empire. Clothing, habitat, food, the vows of celibacy, chastity, poverty, the monks' great contributions as the preservers of all that was good in civilization up to that time are all brought out very vividly. Film lends itself to a study of Christianity as a potent force in the breakdown of the Roman Empire and the constructive element in the building of a new and better world.

Unit V: Civilization in Northern Lands

This unit deals with the story of the people from whom predominantly we are descended. We attempt to point out here how our ancestors slowly developed the beginnings of a civilization differing in some important respects from those of earlier peoples: (1) a steady revival of civilization under Christian auspices; (2) new arrangements for living (feudal system); (3) influence of the Church upon the masses—and conflict with secular rulers; (4) the growth of firmly established governments in England, France, and other countries and the effect of this growth upon trade, art, education, business.

Movies used: *Castle Towns of France*, Oct. 23, one reel, 16mm., sound. Source: Teaching Films Custodians, 25 W. 43rd St., New York, N. Y. Rental: \$1.25.

Chateaux which dominated the countryside in ancient times. Different types of architecture from the early chateaux, which were primarily roughly furnished fortresses, to the sumptuous dwelling of a later era.

In The Days of Chivalry, Oct. 30, one reel, 16mm., silent. Source: State University Center. Rental: 75 cents.

An educational adaptation of the film "Robin Hood" with Douglas Fairbanks and an old world background.

Unit VI: The Expansion of the West

This unit traces the displacement of feudalism by the king state; the development and

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revival of town life; the increased interest in trade and its effects; culture in the western Mediterranean and throughout all of western Europe; the effects of the invention of printing.

Movie used: *The World of Paper*, Nov. 6, two reels, 16mm., silent. Source: General Electric Co., Visual Instruction Section, Schenectady, N. Y. Free.

Epoch-making advances in art of writing, printing, and papermaking from ancient to modern times.

Unit VII: Rivalries of the Royal States

This unit is a continuation of the last. When the king states rose to power, dynastic wars and rivalries began between the states of Europe: France vs. Austria vs. Russia vs. England. The larger powers expand at the expense of the smaller and weaker states. England finds it profitable to wage war on the continent to prevent France, under the Bourbon kings, from becoming too powerful. The struggle between the kings and the people is pointed out.

Movie used: *In Old Spain*, Nov. 13, one reel, 16mm., sound. Source: Ideal Pictures Corp., 28 E. 8th St., Chicago 5, Ill. Rental: \$1.25.

This film shows Spain of the prewar period. The Alhambra at Granada; the Alcazar and Isabella's court in Seville.

Unit VIII: Revolutions Herald a New Age

The following fields of study are emphasized in this unit: (1) the American and the French Revolutions; (2) The Napoleonic Era: emphasis here on the rise of dictators, maintenance of power; emphasis also on plan for peace and reconstruction; (3) the scientific revolution and its effect upon men; (4) the industrial revolution and its effects.

Movies used: *Work-A-Day France*, Nov. 20, one reel, 16mm., sound. Source: Howell Co., 1801 Larchmont Ave., Chicago 13, Ill. Rental: \$1.25.

A showing of industries: jewelry, perfume, lace, shoes, fishing, farming.

Our Bill of Rights, Nov. 27, two reels, 16mm., sound. Source: Bell & Howell Co., 1801 Larchmont Ave., Chicago 13, Ill. Rental: \$2.50.

At a reception at Lord Dunmore's House in Williamsburg, Va., several American patriots including Thomas Jefferson and James Madison protest against King George's highhanded decrees against the colonists. Word is brought that the British have closed the port of Boston and have destroyed the rights of the people. In England, Burke and Chatham plead for the Americans to give up their arms, and dissolve the Virginia House of Burgesses. The colonists meet secretly at Raleigh's Tavern and draw up the Fairfax Resolves which embodies the principles of the Bill of Rights. Lord Dunmore makes plans to confiscate the patriots' arms and ammunition.

The colonists send a delegation to Dunmore asking him to return the powder and ammunition. He seemingly acquiesces, but

continues with his plans. Patrick Henry fires the patriots to immediate action. They force the governor to return the arms and leave the colony. After a long struggle among themselves, the colonists finally incorporate the Bill of Rights in the federal constitution guaranteeing the rights of man in America.

Unit IX: Imperialism Joins East and West

The imperial ambitions and actions of the great powers of Europe will be traced from 1870 to the eve of World War I. The crises resulting from this imperialistic rivalry, the boom and expansion in industry and commerce, and the resultant effects upon all classes; the dividing of Europe into two armed camps; and last, the position of Russia, the "sick-man of Europe" will be taken up.

Movie used: *Expansion of Germany*, Dec. 4, 2/3 reel, 16mm., sound. Source: College Film Center, 84 E. Randolph St., Chicago 1, Ill. Rental: \$1.25.

This picture deals with the German imperialistic policy from the time of Bismarck up to the eve of World War I. It will be particularly useful in demonstrating that causes for wars are deep seated and grow over a long period of time. It, too, will help to emphasize that the basic cause for all wars is economic in nature. The use of animated maps will encourage a study of the geography of Europe and its resources so necessary in dealing with discussions of Europe and World War II.

Unit X: World War I and Its Sequel

In this unit we attempt to point out: (1) the fundamental cause of war; (2) the underlying causes of World War I; (3) how this war differed from other wars; (4) why the

United States entered the war; (5) the war aims formulated by Wilson; (6) to what extent the peace settlement was based on the Fourteen Points; (7) how successful the peacemakers were in creating a situation that would make another world conflict unlikely; (8) the revolutionary changes that followed World War I; (9) why dictatorships developed in Russia, Italy, and Germany; (10) how these dictatorships resemble each other and how they differ; (11) how discontented powers co-operated to destroy the peace settlement made following World War I.

Movies used: *Causes and Immediate Effects of the First World War*, Dec. 11, 2 reels, 16mm., sound. Source: Ideal Pictures Corp., 28 E. 8th St., Chicago 5, Ill. Rental: \$2.50.

This film covers the various diplomatic moves in Europe from 1870 which resulted in the Triple Alliance and the Triple Entente: the many crises which almost caused war and the final outbreak in 1914. Highlighting World War I, the film shows by maps the Treaty's changes in Europe and points out the sore spots. The emergence of the dictators and their ideologies brings the film down to the outbreak of the war in 1939. All the famous statesmen from Bismarck to the present world rulers pass before us.

Germany Under Hitler, Dec. 18, one reel, 16mm., sound. Source: Bell and Howell, 1801 Larchmont Ave., Chicago 13, Ill. Rental \$1.25.

New buildings for old, dining and dancing, parades, and demonstrations. Hitler, Goebbels, Von Schirach, stiff-arm salutes everywhere. Labor camps for men and women. Girls hired out as field hands. State clinics for babies. Everyone drills for war, with exams held in gas chambers. A film of decided social importance, entirely objective, and quite off the average tourist's beaten path.

A Volleyball Game

*Sister Rose Beatrice, O.S.U. **

The volleyball game has been found to be a useful device in stimulating thinking in the science class. It is also useful for a review at the end of a semester.

Two days previous to the game, put a list of topics on the blackboard. The players are told that these topics will be used "as serves" in the game. This gives the players an opportunity to review the desired matter.

Two captains are chosen; they in turn choose their team. The number on the team is determined by the number in the class. Players form two straight lines facing each other. A row of desks between the teams takes the place of a net.

The game begins by one of the captains naming [serving] a topic that is on the blackboard. The first player in line on the opposing team must make a correct statement about the topic served, and the player, next to the captain, on the serving team makes a statement about the same topic. Volleying continues in this way until a player fails to make

a statement about the topic served. If the serving team fails to make a statement, "side out" is called and the player in line, next to the last player that made a statement, on the opposing team, will name [serve] a topic and volleying continues as before. If a player on the team, opposite to the serving team, fails to make a statement about the topic served, the serving team scores one point, and the player, next to the last one that made a statement serves another topic.

A line is drawn through each topic on the blackboard as it is served.

If a player prompts another player, a foul is called. If the one who prompts is on the team opposite the serving team, the serving team scores one point. If the offender is on the serving team, "side out" is called, and the other side serves. Only the serving team scores.

Fifteen points may be counted a game; however, it is preferable to time the game, according to schedule, or the amount of matter to be covered.

*Fredericktown School, Springfield, Ky.

A Night for Parents

*Sister M. Vianney, S.S.J. **

ON THAT certain Wednesday morning in Education Week, Sister Mary Ordinaria faced the newly dawned day ready to accept with little or no encouragement any random invitation to Podunk, Timbuctoo, or any desert island available where Parents' Night was nonexistent. Ever since that faculty meeting two weeks ago when Mother Superior had explained this new project, events had been approaching the crisis which now seemed imminent.

"Don't let your emotions run away with you," she said to herself. "Let God do most of it. You know you're a dolt, anyway." It worked. It always did. Not once during the morning's spiritual exercises and the little round of domestic duties did the little currents of fear and excitement unbalance her emotions. Now she knew why God had allotted housework to women. Sweeping floors and washing dishes furnished constructive outlets for high-strung feminine impulses. Whisking off her gingham apron, Sister hugged her black shawl about her and hurried over to school.

Well-Laid Plans

Seated at her desk with pencil poised above scratch pad she coldly calculated her program. Regular classes with her brood of half a hundred this morning. All assignments already on the blackboard. Three cheers! The considerate, understanding superior had excused them from afternoon classes so that they could prepare for the evening.

And now to plan that evening. Sister Ordinaria smiled. That's all she had been doing ever since her English classes had written their parents invitations to observe them at work from 7:00 to 8:00 p.m. on Wednesday, November 14. Forty parents so far had accepted.

She scribbled on her pad, "Move desks closer and fit in at least fifty folding chairs." It didn't require much time to note any number of similar chores necessary to ready the classroom. Then she attacked her lesson plans. Mother Superior had suggested they put on nothing "showy" but teach drill subjects, a major for 40 minutes, and a minor for 20. This would occupy the hour and give parents an understanding of the usual methods of teaching. Until the bell rang for the morning session, Sister concentrated on the English and spelling she would teach her eighth-grade class.

After that, time charged on and 6:45 p.m. found Sister freshly starched, cheeks rosy from soap, water, and excitement, in the chapel entrusting the whole business of these "new fangle dangles" in education to our Lord.

Some precious minutes later she was in her classroom adding final touches that were never

quite final to blackboard, bookcase, desk, and window sill. Proudly she surveyed the children's work displayed prominently in every accessible space. "It will give parents a good idea of what's expected of their children and show how they compare with others," she thought.

Sister Mary Amicus poked her head into the doorway and moaned, "Did we ever plan anything when it didn't have to rain? Here we are: windows washed, corridors scrubbed and waxed, and the mud'll be a foot thick by tomorrow."

A Stroke of Genius

Sister Ordinaria grimaced, "All this and night school too." She finished just in time for in walked Jimmy Daire, 20 minutes early for the big occasion. Rain water dripped from his hair into his eyes, on to his ears, and down his neck.

"Good evening, Sister," he said, and then dried himself with a quick duck of his head into the crook of his bent arm. After that he ducked again, into the wardrobe. When he emerged Sister saw that he was garbed in his best Sunday suit. Then she performed a stroke of genius.

"Jimmy," she said handing him a pad and pencil, "you just sit here in this front desk and have every visitor sign his name on this when he arrives. When that is done show him to a seat. Use just one side of the paper and lay each sheet on my desk as soon as it is filled."

This would delight Mrs. Daire when she arrived and convince her that the fact she was not a Catholic made no difference to the Sisters in their treatment of Jimmy. Besides, by simply glancing down at her desk Sister could see who was present and then call upon his offspring to recite. This was one certain way of not slighting anyone.

Within five minutes the trickle of the few early pupils had widened into a steady stream of enthusiastic youngsters awe-hushed by the extraordinary occasion. Fond fathers and mothers had admonished them to do well before neighboring parents who would also be present.

Very Useful Souvenirs

With a friendly nod Sister acknowledged each greeting. Enough time after class to visit with people. She must keep clearheaded and composed now. A stack of dittoed sheets caught her eye. "Jane, will you kindly pass these to the visitors." They were approved lists of books and authors for children from 12 to 14. An informal note on the first page explained that parents should consult this paper when purchasing books as gifts, and that it would also enable them to supervise the type of reading children do outside of school hours. In accordance with the superior's wish that everyone be given something

to take home, a newsprint pamphlet of "Our Lady of Fatima" and a leaflet on the Family Rosary were also distributed.

Sister could think of no more details. Silence slowly began permeating the room. The audience watched her expectantly. Her self-conscious eyes sought refuge in watching the torn edges of rain that veiled the windows. The atmosphere grew cozier. Artificial light within the room gave an unaccustomed glamour to its decorations and so accentuated the natural radiance of the youth therein that the whole scene resembled some colorful pageant. The effect was cheerful.

"Brrring!" It was the summons to begin class. "We'll rise for prayers," said Sister, and it would have been difficult to decide who prayed more fervently — she or her pupils.

On Parade

Spelling was next. Words were spelled orally, written at the board, divided into syllables, and used in sentences written from dictation. The only noticeable distinction between this and daily routine was that no one made any errors and all were at their best.

"The little vixen!" thought Sister as Ida Noe sailed triumphantly through such perils as "appendicitis" and "pneumonia." "She can do it when she tries."

Twenty minutes gone already! Incredible! "You may take out your materials for English." A general noise of chairs scraping followed. It wasn't the pupils, solemn as mummies. Solicitous fathers, huge in overcoats, accompanied by anxious wives loomed before her. Courteously they excused themselves. They had children in other grades and wished to divide their time among the rooms. "Be back again to see you before we go." As several couples filtered out the crowded aisles, others working on the same shift replaced them.

The hubbub subsided and Sister began English with a punctuation drill. There were ten sentences on the board which diligent Johnnies and Marys sprinkled with commas, quotation marks, and periods. Colored chalk was used to emphasize the corrections.

A usage drill followed in which another group went to the board and wrote original sentences containing "shall" and "will." As each successfully struggled through the explanation of his work, Sister felt sufficiently recompensed for her daily efforts.

The diagramming of noun clauses would complete this session and provide an opportunity for anyone who had not yet recited. The children encountered difficulties with these and much explaining was necessary. Sister forgot the curious parents, the pupils, and most of all herself, in the task. She was experiencing the pedagogical glow of elation that accompanies such moments of success.

Sheila Mint raised her hand. It was the first sign of interest she'd ever shown in grammar.

"Yes, Sheila," said Sister in dulcet tones.

"Please, Sister, I think Father Benignus is at the door."

This descent to the realms of human nature again was like climbing backward down

*St. David Convent, Detroit 5, Mich.

a sloping roof from which one has been thrilling to a close sight of airplane maneuvers.

"Good evening, Father." This from everyone with an effort to stand erect in space which was not present.

"Go right on with your work." He squeezed among the seats quietly shaking hands with parishioners, nodding approval at the class, and beaming with pride and joy at the evident interest and co-operation. There was no doubt about it, he certainly bolstered morale.

Father was departing when the bell rang for dismissal. Prayers were said, and as relieved children gaily donned wraps, Sister braced herself for the ordeal of meeting her guests. It was most informal. They clustered in little social groups, or walked about the room examining work while awaiting their turn to "see how Reginald's getting along."

Sister Learns

It was a revelation to Sister how interested and helpful parents were in that pleasant personal contact with her. They were just as anxious as she for the child's success in school and asked only to be shown how to help. Sister's only regret was that time necessarily had to be rationed among those present.

Johnny's Gonna Be Punished

*Charles J. Sullivan **

WHENEVER I read an article telling how to handle children I wonder whether or not the author is a parent, or just talking. It is remarkable how, by stretching one's imagination and using "fancy" words, many things that sound sensible can be turned out. I am a parent, the father of two daughters. At work I am a foster parent for many boys and girls through the school's guidance organization. Into my office come the school's problem cases, the type of student who, offhand, one might remark is in need of "punishment." He has been sent to my office because he has done something wrong; and hence, logically, he should be punished. But how? There are those who consider themselves old fashioned and they will tell you, with an uptilted chin, "Spare the rod and spoil the child." There are others whose philosophy of punishment can be expressed best by saying, "Let's spare the rod, spoil the child if necessary, but don't inhibit him." Then there is the third group who preen themselves as they put on the title progressives, whether they warrant the name or not. They have a very nice sounding slogan, "Let the punishment fit the crime."

Poor Pussycat

That slogan takes me back many years to my old neighborhood where in my boyhood I knew, and feared a little, a formidable character who was Aunt Agatha to one and all. She has long since passed to her eternal rest,

"Yes, I'll give a front seat to Herald if he can't hear. Richard has catechism to study every night. I'm glad to know about Jean's heart trouble. That accounts for her listlessness. David's working hard. You should be proud of him." The remarks were rolling out of her with a heart-warming sincerity. The Holy Ghost had answered her prayers for inspiration to say the right thing to everyone.

With a happy sigh she watched the departure of the last couple and then locked up the classroom whose quiet and darkness were in stark contrast to its recent bright hum of activity.

On her way down the corridor she stopped for Sister Amicus. They compared experiences as they strolled across the playground and into the convent. Most of the Sisters had come in ahead and were in the refectory sipping hot chocolate.

"Hurry in before things get cold," called Mother Superior. "How did everything go?"

"Oh, it was grand!" exclaimed Sister Ordinaria relaxing into a chair. "I can't begin to tell you how much I enjoyed it all — and the good I think it has done. You know, I can hardly wait until our next one, I've thought of so many ideas I'd like to try."

but while she trod the streets of our small town she was somewhat of a tyrant. The pride and joy of her life was a nephew, by any and all standards a "brat." I remember one particular episode very well. Eugene, the nephew, had been reading the story of "pussy in the well" and having finished reading, he proceeded to drop Mrs. Blotsford's gentle kitten down the well where it quickly and quietly perished. News travels fast in a small town and more than one person found time to be on the street when Mrs. Blotsford presented herself at Aunt Agatha's front door demanding, in outraged righteousness, that the culprit be punished for his abomination. Aunt Agatha was a match for anyone and when punishment was demanded she remarked that she had been reading some writings on child psychology and that she was prepared to make the "punishment fit the crime." This sounded so nice that it met with instant approval. Aunt Agatha had pitched her voice to carry to the ears of the loiterers. She explained to her neighbor that, since the boy had dropped the innocent cat into the well, she intended to make the punishment fit the crime. She would drop her nephew down the well. "Oh no!" remonstrated Mrs. Blotsford. Soon a small crowd collected. They pleaded with Aunt Agatha. She was adamant. Eugene was dragged screaming toward the well. Those who came to condemn Eugene were now defending him. They finally rescued the boy and convinced Aunt Agatha that he really meant no harm. Mrs. Blotsford tearfully promised to forget the whole incident

if Aunt Agatha would only pardon the boy. In time each went home and Eugene and Aunt Agatha went into the house. In the parlance of today's slang they had been "had." I don't believe the town ever "got wise," but I am morally sure that the "brat" was in the "know" during the whole scene which to him was just an "act."

Why We Punish

Day after day I have the question put to me, "Was he punished?" I am expected to do something to punish the youngster. If I pay strict attention to the punishment, I am in danger of forgetting the child and the moral issues involved. The townspeople became so interested in Eugene's punishment that they forgot about the poor cat. What I want to do with the child who has made a mistake is to have that child profit from his mistake. Punishment is meant to impress upon him that he has done wrong and to deter him from repeating the error. This same punishment does not necessarily impress upon the child *why* what he did was considered wrong.

In the average situation we want the child to learn why we or society consider what he has done as the incorrect thing, and, second, we want the child to learn from his mistakes. If the child gets the notion "he can get away with things," he is on the path to becoming a person whose moral sense is blunted. When that happens, the child begins to center things around himself. It must be his way or not at all. I am always at first surprised and then annoyed with the pupil who remarks calmly, "But it's the first time"; and I am equally surprised and more annoyed with the teacher who, coming to the boy's aid, is so thoughtless as to say, "It's his first offense. He won't do it again." He will do it again unless he is convinced that it doesn't pay! To take a case as an illustration, let us see what we should do with the "cutter." If we just say, "Don't do it again," he will do it again the next time he is tempted. If I can convince him that "cutting doesn't pay" he won't cut again. To impress upon him this attitude, he is told that he must first prepare the current day's homework, then he must do, as a written exercise, the work that was planned for the class that day and then he must do some extra work as a punishment. He soon sees that he is doing more work than he would have had to do if he had attended the class. From an adult view "Crime does not pay!" The youngster must be convinced of this. He will learn it quickest in the hard school of experience.

Reform the Culprit

For many years the teachers of the secular schools have been denied the use of corporal punishment. There are those who bemoan that fact. A little research will show any doubting Thomas that no matter how severe the punishment might be — thrashing, branding, tar and feathering, exiling, or execution, there are always those who will be willing to take a chance. When a bully creates a disturbance in a class, there is always the human desire to give him a dose of his own medicine. That

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seems to fit the idea, "Make the punishment fit the crime." That is, it does on paper, but it will not of necessity work in real life. In many cases such treatment would make the boy more bitter, more sullen, and more of a problem than he was before your cure. Why? Because the original acts were evidence of a definite maladjustment and the maladjustment has been made worse. Their reaction to physical punishment is but one symptom of something down deep that needs adjustment. That something is the boy's respect for the rights of others. I have no objection to the use of force to cause a pupil to desist when caught in the act. But for the boy who reports at three in the afternoon, absorbs his "forty lashes" of punishment, and then walks home feeling, "So what," for that boy the punishment has failed to hit the causative agent.

In dealing with wrongdoers one is usually

successful if one has the boy analyze what he has done and prods him mentally until he is jockeyed into a position from which he cannot escape admitting that he did wrong. That of course takes time and patience, but from that point we may build on a solid foundation of truth until we get the boy to see where he made the mistake that led to his wrongdoing. It is often the case that other boys are involved, that there was a flash of adolescent temper, or better, adolescent grouch, or an honest misunderstanding.

If the boy can be lead to analyze his own case, put his finger on the cause of his wrongdoing, and then be led to the realization of what society expects of him in similar situations, he is well started on the road to good citizenship—and he did not have to have his "pate cracked" to be made cognizant of the situation.

Poetry for Punishment

William M. Lamers, Ph.D. *

IN THE museum of educational antiquities, monstrosities, and absurdities there are many quaint matters to fix the erring eye but none more quaint than the practice of assigning poetry for punishment in a merit-demerit system.

"Twenty lines at the ninth hour," says Artificially Outraged Authority to Careless Adolescence. And at the ninth hour, Adolescence drags its feet to Detention—a Place, a Thing, a Time, a Room, a Person, an Atmosphere—there to use gossamer as scrub rag, to make sausage out of meadow larks, drudgery out of dreams.

For poetry has been given to the soul of man so that somehow for the moment of its being in him he might find fire, voice, escape, wonder, vicarious experience, the glory of the imperfect, solace, so that he might exchange new lamps for old.

And the proper teaching of poetry, the building of the bridge from dreamland, is an art so difficult that great teachers of literature must come to it with humility lest they fail, and, teaching perhaps a momentary information, they ruin a lifetime taste. The well-taught poetry lesson will provide the student with readiness of language and experience; will bring the poem in on singing tongues, or rousing voices, or lilting tones; will lead the wanderer through wonderland as though the poet himself were the guide; and then shut the door gently. The atmosphere must be one of creative joy, spontaneous freedom. And, don't be too hasty to say, "But that isn't the way I teach it." Because if that isn't the way, the probabilities are that you are doing a pretty destructive job—and pity the poor class!

For the proper teaching of poetry, then, we need a certain class atmosphere, a sensitive and understanding teacher, a careful procedure.

But does poetry for punishment provide

these? Scarcely so. The "jug" is an academic jail. The companions are academic jailbirds. The supervisor for the moment is not teacher but jailer; the intent, not pleasure but punishment; the preparation, zero minus; the progression, flat, stale, and unprofitable; and the time stolen from the hours of pleasure. One would be hard put to it to discover anything right about the whole deal.

A 65-year-old friend of mine, sensitive, intelligent, cultured, educated, and otherwise apparently normal will with slight provocation deliver a tirade against poetry. "Poetry—I hate the stuff," he says. "What's the good of it, anyway?"

I didn't discover this case to prove my point, but it does. My friend attended a parochial school half a century ago and was forced to memorize poetry for punishment. He can still repeat the whole of *Snowbound*, and he hates it venomously. It brings back the sting of discipline, some of it merited, much of it stupid; the classroom after school hours, with the other kids yelling outside; and all the rest.

To use wrong devices to secure conformity to rules is uneconomical; to ruin tastes for life is tragic.

If adolescence must be guided into the better ways by the discipline of memory—which supposition in itself and in view of the development of an improved understanding of child nature is greatly suspect—then certainly there are other matters which are available for memory which offer less possibility

"TEACH ME GOODNESS AND DISCIPLINE AND KNOWLEDGE"

Sister M. Harrielda, S.S.N.D.*

(Ps. 118:66)

For intense soul activity of her pupils, the teacher may well find inspiration in the words taken from the Psalms: "O Lord, teach me goodness and discipline and knowledge." They may serve as a motto for both teacher and pupils; for every teacher knows she cannot mold her pupils to the full stature of Christ if she herself does not possess these three qualities. They control man's highest faculties: knowledge, the intellect; goodness, the affections; and discipline, the will.

This motto has been used as the basis of the year's work, the pupils being initiated to the idea on the first day of school. Not only is the idea recalled frequently, but the class adds at the close of the school prayer the ejaculation "O Lord, teach me goodness, discipline, and knowledge." During the period for religion, many opportunities present themselves to determine how to practice discipline, or self-control. This activity must be on specific points and should be introduced to the class only after the affections have been moved. A two minutes' meditation may be made by a pupil of the class on some virtue mentioned in the lesson, the liturgy of the day, or the saint of the day. Then suggestions may be given by the class as to the type of resolution to be practiced that day. The practice may be written on the blackboard to keep the class mindful of it. This procedure has been used for a number of years and has proved to be helpful.

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of permanent hurt to a taste. For the unimaginative—and may I timidly suggest that those who use poetry for punishment may belong to this class?—let me suggest the names and dates of reign of the emperors of the East, the names of the members of the Rump Parliament, p. 16 of any telephone book, or the contributors to the XI edition of the *Encyclopedia Britannica*.

Youth might be goaded into ending the whole crazy business itself with the answer that a friend of mine got when he asked a student to tell without reservation what came into his mind when he was told to memorize a certain selection. Said the student without hesitation, "Memorize it yourself."



—Harmon

*Assistant Superintendent, Milwaukee Public schools.

Teaching by the Calendar

The Church Calendar

Dec. 1. First Sunday of Advent. The articles on the liturgy in this issue of THE CATHOLIC SCHOOL JOURNAL, particularly the project on the liturgy of Advent and Christmas, will help you to guide your pupils in living their religion in a very special way according to the mind of the Church.

Dec. 3. St. Francis Xavier, confessor, patron of all missions. The prayers for the Apostleship of Prayer include the daily request: "St. Francis Xavier, Pray for Us."

Dec. 6. St. Nicholas, bishop, the original Santa Claus.

Dec. 7. St. Ambrose, bishop, father and doctor of the Church. Friend and consoler of St. Monica; he received St. Augustine into the Church.

Dec. 8. Immaculate Conception of the Blessed Virgin Mary. Holyday of Obligation. Mary was never subject to original sin. While observing this great feast day in honor of our Lady, we might "brush up" our knowledge of the meaning of original sin and ask Mary to help us to keep our souls in sanctifying grace. The Immaculate Conception is the patronal feast of the United States. Tell your pupils, or ask them to learn about the shrine of the Immaculate Conception being erected at the Catholic University of America and for which funds are being collected.

Dec. 15. Gaudete Sunday. Can your pupils explain why the priest wears rose colored vestments on this Sunday? On what other day of the year does he wear this color?

Dec. 18, 20, 21. Ember Days. Fast and Abstinence. Let the pupils explain the significance of these days.

Dec. 21. St. Thomas, the Apostle.

Dec. 24. Vigil of Christmas. Fast and Abstinence. Even soldiers are obliged to abstain on this day.

Dec. 25. "Glory to God in the highest and on earth peace to men of good will."

Dec. 26. St. Stephen, the first martyr.

Dec. 27. St. John, the beloved Apostle, the evangelist.

Dec. 28. Holy Innocents.

Sale of Christmas Seals

Christmas seals are sold from November 25 to December 25. This popular humanitarian activity is sponsored by the National Tuberculosis Association, 50 West 50th St., New York 19, N. Y., and affiliated state and local organizations. All schools are asked to assist. The "pennies" received are the main source of funds for the many activities of the Association in the prevention and cure of tuberculosis.

Authors' Anniversaries

Among the authors born in December who are supposed to be known, at least by reputation, are:

Thomas Carlyle (b. Dec. 4, 1795; d. Feb. 4, 1881). A well-known British writer, born in Scotland. History, biography, essays, and criticism.

Christina Rossetti (b. Dec. 5, 1830; d. Dec. 29, 1894). English lyric poet, known especially for her sonnets and her poems for children.

Walt Disney was born, Dec. 5, 1901. He is not a writer but famous as a cartoonist, especially for his motion picture productions of

Mickey Mouse, Snow White and the Seven Dwarfs, and Pinocchio.

Joseph Sabin (b. Dec. 6, 1821; d. June 5, 1881). American biographer, born in England. He compiled 12 volumes of the *Dictionary of Books Relating to America from Its Discovery to the Present Time*. After his death, the work was completed by Wilberforce Eames (1855-1937), of the New York Public Library.

Joseph Conrad (b. Dec. 6, 1857; d. Aug. 3, 1924). English novelist, born in Poland, well known for his sea stories.

Willa Sibert Cather (b. Dec. 7, 1876). American novelist.

John Milton (b. Dec. 9, 1608; d. Nov. 8, 1674). The famous English poet, author of *Paradise Lost* and *Paradise Regained*.

Joel Chandler Harris (b. Dec. 9, 1848; d. July 3, 1908). Southern journalist, especially well known for his *Rhymes of Uncle Remus*, told in Negro dialect. Mr. Harris was for 25 years editor of the *Atlantic Constitution*. He was received into the Catholic Church before his death.

Emily Dickinson (b. Dec. 10, 1830; d. May 15, 1886). Outstanding New England poet.

Melvil Dewey (b. Dec. 10, 1851; d. Dec. 26, 1931). Librarian and educator. He belongs in this list because he is the author of the Dewey Decimal System of classifying books, the founder of the first library school, and one of the founders of the American Library Association. This is a good opportunity for high school students to summarize their knowledge of the Dewey Decimal System.

Jane Austen (b. Dec. 16, 1775; d. July 18, 1817). Noted English writer of social comedy.

John Greenleaf Whittier (b. Dec. 17, 1807; d. Sept. 7, 1892). The Quaker poet of New England, known to every school child for *Snowbound*.

Francis Thompson (b. Dec. 18, 1859; d. Nov. 13, 1907). Famous English Catholic poet who wrote *The Hound of Heaven*.

William Cooper Nell (b. Dec. 20, 1816). American Negro writer. In 1861, he was the first Negro to receive a U. S. Civil Service appointment.

Edwin Arlington Robinson (b. Dec. 22, 1869; d. April 6, 1935). American poet who, three times, received the Pulitzer prize for poetry.

William Frederick Poole (b. Dec. 24, 1821;

d. March 1, 1894). American librarian who originated *Poole's Index to Periodical Literature*. The successor of *Poole's Index* is *Readers' Guide*, found in every library and in many schools today.

Matthew Arnold (b. Dec. 24, 1822; d. April 15, 1888). English author known to high school students.

Thomas Gray (b. Dec. 26, 1716; d. July 30, 1771). English poet who wrote *Elegy Written in a Country Churchyard*.

Rudyard Kipling (b. Dec. 30, 1865; d. Jan. 18, 1936). The well-known British poet and writer of short stories who has been called the "interpreter of British imperialism." His famous poem entitled *The Recessional* is a prayer pleading for Divine guidance "lest we forget."

Musicians

Henry Thacker Burleigh (b. Dec. 2, 1866). American Negro baritone and composer. Well known for his work with the Negro spirituals.

Pietra Mascagni (b. Dec. 7, 1863). Italian, who composed *Cavalleria Rusticana*.

Jean Sibelius (b. Dec. 8, 1865). Finnish composer.

César Franck (b. Dec. 10, 1822; d. Nov. 8, 1890). French composer and organist, born in Belgium.

Hector Berlioz (b. Dec. 11, 1803; d. March 9, 1869). French composer and orchestra conductor.

Ludwig van Beethoven (b. Dec. 16, 1770; d. March 26, 1827). German composer and pianist.

Antonio Stradivarius (b. Dec. 1644; d. in 1737). The famous violin maker of Cremona, Italy.

Carl Maria von Weber (b. Dec. 18, 1786; d. June 25, 1826). German composer, founder of the romantic school of opera.

Edward Alexander MacDowell (b. Dec. 18, 1861; d. Jan. 23, 1908). American composer and pianist; first professor of music at Columbia University.

Giacomo Puccini (b. Dec. 23, 1858; d. Nov. 29, 1924). Italian composer of operas (*La Bohème, La Tosca, Madame Butterfly*).

Presidents of the United States

Martin Van Buren (b. Dec. 5, 1782; d. July 24, 1862), eighth President.

Woodrow Wilson (b. Dec. 28, 1856; d. Feb. 3, 1924), twenty-eighth President.

Andrew Johnson (b. Dec. 29, 1808; d. July 31, 1875), seventeenth President.

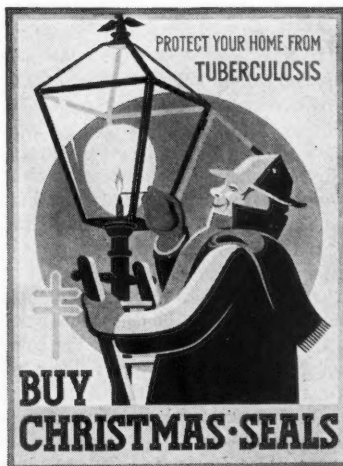
Historical Characters and Events

Dec. 1. Birthday of Blanche of Castile, Queen of France (b. 1187; d. 1252). Famous mother of St. Louis, who told Louis that she would rather see him dead than that he would commit a mortal sin.

Dec. 1. Mother Seton Day

Elizabeth Ann Seton, foundress and first superior of the Sisters of Charity of St. Vincent de Paul in the U. S., was born in New York City, Aug. 28, 1774, and died at Emmitsburg, Md., Jan. 4, 1821. Born of Protestant parents. Her father was Dr. Richard Bayley and her mother was Catherine Charlton, daughter of an Anglican minister. Her nephew, James Roosevelt Bayley, also a convert, became archbishop of Baltimore.

Elizabeth married William Magee Seton, Jan. 25, 1794. She and her sister-in-law, Rebecca Seton, were so devoted to works of mercy that they were called the "Protestant Sisters of Charity." Elizabeth and her husband and eldest daughter went to Italy in 1803. The voyage was



for the health of her husband, but he died while they were in Italy. Through the Filicchi family and visits to Catholic churches, and her prayers for guidance, she received the gift of faith. On March 14, 1805, she was received into the Church.

After several attempts to find useful work, she opened a school for girls at Emmitsburg, Md., which project resulted in the establishment of the American branch of the Daughters of Charity of St. Vincent de Paul. Steps have been taken in the cause of her canonization (see *The Catholic Encyclopedia*).

Dec. 1, 1943. Roosevelt, Churchill, and Chang-Kai-Shek met in Egypt, and composed the Cairo declaration by the U. S., Britain, and China.

Dec. 2, 1823. President Monroe's message to Congress set forth the Monroe Doctrine: "We would consider any attempt on their [foreign nations] part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

Dec. 6, 1943. Roosevelt, Stalin, and Churchill met at Teheran, Iran.

Dec. 7, 1941. Japanese attack on Pearl Harbor. The Japanese Emperor declared war on the U. S. and Britain.

Dec. 8, 1941. The U. S. declared war on Japan, and the Japanese invaded the Philippine Islands.

Dec. 8, 1765. Birthday of Eli Whitney. (d. Jan. 8, 1825), inventor of the cotton gin in 1793.

Dec. 10, 1805. Birthday of William Lloyd Garrison (d. May 24, 1879). As editor of the *Liberator* (1831-66) he promoted emancipation of slaves before the Civil War.

Dec. 10, 1896. Death of Alfred Bernhard Nobel. The Swedish chemist and manufacturer, the inventor of dynamite but a promoter of peace. He is best known as the founder of the Nobel Prizes. These are awarded annually, on the anniversary of the founder's death, to five persons, in any country, who have made outstanding contributions in chemistry, physiology or medicine, physics, a literary work of an idealistic nature, and the most effective work for international peace.

Dec. 11, 1931. The Statute of Westminster, defining dominion status, became law in the British Empire.

Dec. 11, 1941. The U. S. declared war on Italy and Germany; and Germany and Italy declared war on the U. S.

Dec. 12, 1901. Marconi, the pioneer of radio, signaled from England to Newfoundland.

Dec. 15, 1791. By this date the first ten amendments to the Constitution, known as the Bill of Rights, had been ratified by the states. On this date, also in 1791, the first law school in the U. S. was established at the University of Pennsylvania.

Dec. 16, 1773, is the date of the Boston Tea Party.

Dec. 17 is Aviation Day. On this date, in 1903, the first successful airplane flight was made by the Wright brothers.

Dec. 17, 1943. President Roosevelt announced the repeal of the Chinese exclusion law.

Dec. 21, 1620. The Pilgrims landed at Plymouth. The day is observed in New England as Forefathers' Day.

Dec. 22, 1941. Roosevelt and Churchill conferred at Washington.

Dec. 23, 1941. Great Britain and the U. S. held a war council in Washington.

Dec. 24, 1814. Treaty of peace between the U. S. and Britain signed at Ghent. End of the War of 1812.

Dec. 25, 1821. Birthday of Clara Barton (d. April 12, 1912), founder of the American Red Cross.

Dec. 25, 1941. Direct radio telegraph was established between the U. S. and Australia.

References

Anniversaries and Holidays, by Mary E. Hazeltine. The American Library Association, Chicago, Ill., 1944. This is an excellent all-round reference concerning anniversaries on every day of the year. It includes references to sources from

which you can get more complete information. It has 16 pages of historical, descriptive, and bibliographical material on the celebration of Christmas.

A Character Calendar, by Sisters M. Fidelis and M. Charitas, S.S.N.D. The Bruce Publishing Co., Milwaukee, Wis., 1931. A saint for each day of the year with quotations and suggestions. For teachers and children.

The Catholic Encyclopedia.

The National Catholic Almanac. St. Anthony's Guild, Paterson, N. J., 1946.

Wise and Otherwise

Margaret Keating *

SENSE OF HUMOR, FOURTH-GRADE STYLE

Mary Jane and Bob had been in the same kindergarten and first grade. They hadn't seen one another for some years because they had been in different rooms for the next grades. They happened to meet in the hall toward the close of the fourth-grade year. Bob in his growth had taken stride toward becoming the outstanding football player which he was to become during his high school and college career. The tiny Mary Jane was definitely not football material. Bob acknowledged her, "Hi," but she judged from the puzzled expression on his face that he did not recognize her. He must have recalled her after he had passed, for he turned and called to her, "Say, Tiny, can you write with ink yet?"

TWO PIONEER STORIES

Two small boys were playing at one end of the living room while their mother was entertaining a guest at the other end of the room.

"What is he asking?" the guest asked their mother, "it sounds to me like 'plow, plow.'"

"Yes, that is what he is saying, 'plow, plow,'" she answered. "They are playing Indian. My grandmother and grandfather settled in Minnesota in the early days. I wish that I could remember more of the stories that Grandma told us about those early days, for the children enjoy them very much. They dramatize them many times, particularly those stores that have an Indian in them. One day, two Indians came stalking into the house, demanding: 'Plow, plow!' Grandpa had told Grandma to give the Indians whatever they wanted. She did not like to part with the plow, their most precious possession, but she pointed out to them the shed where Grandpa had stored the plow. The Indians came back from the shed, angry. They did not want that, they wanted 'Plow, plow.' Grandma had the bread pan of raw dough rising near the stove. One of the Indians raised the cover of the pan and said with pleasure: 'Plow, plow.' Plow was the Indian word for flour. He took out his knife and cut out a chunk of the raw

dough, and ate it. The other Indian joined him. When they had both eaten all they wanted of the raw dough, they left satisfied."

"Another story that Grandma told was of an Indian who walked into the kitchen one day, unwrapped the blankets from the golden haired baby, my father, who lay on a table near the stove. The Indian smiled and took out his knife. Poor Grandma was terrified but helpless. The Indian cut one of the baby's curls, and added it to the other trophies which he wore at his belt. Then he left seemingly pleased."

"I wonder if your sons will see as many changes in their lives as your grandparents did in theirs."

"Oh, I expect that they will be driving their own airplanes," answered their mother, laughing, and then more seriously, "but the only important thing is that they be true to their religion through it all."

THERE IS A SANTA CLAUS

It was the last day before Christmas vacation. The geometry teacher was irritated, and rightly so. She had, after discussing with the class the method of working two exercises, told them to write the proofs in the short time she was allowing for them.

They took out their papers and seemed to go at them with a will. But when the teacher glanced at the class a few minutes later, almost none were at work. Those whose attention she caught each pointed to compasses in the hands of a neighbor, indicating that they were waiting to use them.

In disgust, the teacher went to the blackboard, picked up a piece of chalk, and wrote: "Dear Santa Claus, Please bring compasses to all the geometry students who haven't them. Sincerely, Their Teacher."

At the first meeting of the geometry class after vacation, every student had the necessary supplies.

QUIZ QUESTION

Question: A passenger left a stalled bus, saying, "I can't stand that carbon monoxide smell." A young passenger was amused at that remark. Why?

Answer: Carbon monoxide is odorless.

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Practical Aids for the Teacher

The Liturgy in Education for Life

Brother S. Edward, F.S.C. *

A lad of 17 decided he had had enough book knowledge. Judging that the best way to educate himself was to travel for a year of two, he set out to visit the principal European cities, interesting himself chiefly in masterpieces of painting and sculpture. One day, while intently occupied in examining a more than ordinary risqué sketch of one of the moderns, he was abruptly greeted by an elderly gentleman: "What are you doing here?" asked the stranger. "Educating myself" answered the youth. "Educating yourself for what," scoffed the sage, "for heaven or hell?"

Unquestionably, for what we are educating youth is more important than just educating. As members of the Church's teaching staff, Catholic teachers are pledged to educate their students to be other Christs. Catholic youth is to be formed into other Christs so that it may thereby do in the present century what Christ did in His. The immediate problem for the teacher is how can students be formed into other Christs? The task is admittedly Utopian did we not know that He who gave the command to be "as perfect as the heavenly Father is perfect" has also provided a way to attain to this high standard of perfection. The Church offers the liturgy as the essential means for molding the true and perfect Christian. It remains for teachers to recognize the liturgy as a necessary means in attaining the end of Catholic education and to perceive its role in forming other Christs.

Christ was born among men in order to sanctify men. He brought to this task His example, His doctrine, His prayer, and His sacrifice. So that all men, and not just His contemporaries might have equal opportunity for sanctification He established His Church. To this Church He entrusted the same mission that was His, together with the same means of accomplishing it. Thereby, for all of time, God committed the work of man's sanctification to His Church. It is in the Church that men of every century can find Christ's example, Christ's doctrine, Christ's prayer, and Christ's sacrifice. The Church is the extension of Christ into time. It is the Mystical Body of Christ. It is only by incorporation into this Body that man becomes Christified and thereby attains to the standard of perfection demanded for salvation.

Baptism initiates man into the supernatural life. Through baptism man is made capable of a life far surpassing his natural life. But this

supernatural life must be properly nourished if man is to display this supernaturalism in all of his actions. There is need of a simple means of constantly increasing the growth of supernatural life within a man. The Church supplies this means in its liturgy.

Father Augustine Baker, Benedictine writer of the early seventeenth century, makes the observation that "the disciples of our Lord never asked any instructions, but how to pray, for that being once had, all other good things are consequently had." Man's sanctification, that is the perfection of that supernatural life given him at baptism, is effected by prayer and the sacraments. The faithful know that the Church supplies the sacraments which are needed for the increase of supernatural life within them. But not all are aware that the same Church teaches, what is also of necessity, the kind of prayer that "Christifies" common, ordinary people.

Under the guidance of the Holy Spirit the Church has instituted a method for making souls like Christ. This method is designated as the liturgical cycle or more simply as the Church's year. By actively participating in the Church's year, the faithful share in all the mysteries of Christ's life. The prayer life of the Mystical Body is so constructed that by entering into the Church's spirit of Advent, Christmas, Lent, Easter, and Pentecost, the faithful live in some measure the life of Christ. It is this liturgical cycle of Christ life that is the molding force whereby the Church forms supernatural men. It is this same formative power that educators must use in their work of forming other Christs. Teachers will succeed in their mission of forming other Christs in so far as they themselves live the prayer life of the Church and bring those confided to their care to do the same.

Public worship is the primary and indispensable source of the true Christian spirit; and the faithful will be filled with this spirit only in proportion as they actively participate in the Sacred Mysteries and in the public and solemn prayers of the Church.

— Pius X

It is a truism that when the Church worships, the Church also instructs. For textbooks, the Church provides the missal and the breviary. In both texts it will be learned

that the Church year is divided into the temporal and sanctoral cycle. In explaining each of these cycles, the teacher will be aided by the well-organized presentation of the liturgical year to be found in Book I of *Our Quest For Happiness* series by Elwell, Fuerst, and Dunn. Once the students have some understanding of the Mystical Body at prayer, they should be carefully instructed on the intelligent use of the missal and eventually of the breviary.

The missal is an invaluable aid to all who wish to pray with the Church. The intelligent use of the missal demands something more than mere ability to locate the prayers of the Mass. It implies a knack of learning the Church's lesson in each Mass in such a way that the lesson will linger for quite some time and translate itself into practical action in the workaday world.

Of late years we have become familiar with the triad: creed, code, cult. Yet, only in the missal do we have these components of our holy religion presented in a unified and practical way. Each Mass formulary presents in a simple, prayer manner the whole of Christian belief. Each Mass formulary presents, together with the necessary graces, sufficient counsels and virtues for the day; and at opportune times during the ecclesiastical year the entire range of Christ's commandments receives attention. Thus, by use of the missal at Mass, in one act are combined the three fundamentals of religion, the highest form of cult, the best expression of the truths of our holy faith, and the commands and counsels it imposes, besides bestowing that which is most important, the grace needed to make such virtuous action possible. — *Alcuin Deutsch, O.S.B.*, in Foreword to *St. Andrew Daily Missal*.

Once students have learned how profitably to use the missal, they can and should be taught to use the breviary. Father Virgil Michel, O.S.B., goes straight to the heart of the matter when he writes in *Our Life In Christ*:

... the lay members of the Church are today in growing numbers joining in part or in whole in the official prayer of the Church. They are *thereby* steeping their minds in the traditional truths of Christ as expressed in these prayers, molding their hearts ever more after the sentiments of Christ expressed therein, and above all praying more intimately in union with Christ by joining in the official prayer of the Mystical Body. Such participation in the hour prayer of the Church is a powerful means of realizing to the full the principle of *sentire cum Ecclesia*, that is, being of one mind with the Church and with Christ.

I wish to emphasize the point that it is by the use of the breviary that students steep "their minds in the traditional truths of Christ," and mold "their hearts ever more after the sentiments of Christ" until eventually they come to realize "the principle of *sentire cum Ecclesia*."

The liturgical year exercises a power over the soul comparable to the action of the

*Cathedral High School, Los Angeles 12, Calif.

seasons on plant life. It is imperative, therefore, that souls be brought to live actively with the Church. By constant use of its two textbooks, the missal and the breviary, the faithful yield themselves to the guidance of this formative power of the ecclesiastical year.

Just as an athlete does not usually attempt to train himself but puts himself under the guidance of an expert coach, so the best way of becoming skillful athletes in the life of

Christ is to put ourselves under the guidance of the Church.

—Perkins: *Speaking of How to Pray.*

It is, therefore, by personal participation in the Church's year and by engendering a like enthusiasm for the liturgy in their students that teachers best fulfill their purpose of forming the true and perfect Christian. And once teacher and student become a little more like what Christ is they will be able to do a little more of what Christ did.

Editorials by Seniors

*Sister Frances Teresa, S.S.J. **

Often the daily newspaper has just the right short editorial for teaching purposes. *The Saturday Evening Post* and *The American Girl* as well as the *Sunday New York Times* often supply good source material. Recently the *Rochester Times-Union* carried the following editorial which did the work for me this year:

WHAT TO THROW AT BRIDES

Don't throw rice at the bride, the Department of Agriculture warns. A handful of rice thrown in gaiety means death by starvation to some human being.

Better throw something else. But not old shoes! Your church is undoubtedly making up a box for some European nation and those shoes can be fixed! Nor tin cans! There is still need for them. Certainly not paper! Cub Scouts in your neighborhood know what to do with that.

Shucks, what can you throw? Well, it isn't very substantial, but you could throw a kiss.

We read this in class and analyzed it, studying statement of situation, examples, and point made by the editorial writer. Then we spent twenty minutes in the library, reading good editorials from the best magazines. On the return to the classroom, several topics were given for immediate writing. Here are some produced by better students before the bell rang 15 minutes later.

HOW TO GREET A CHAMPION

You shouldn't always greet a champion with a hearty handshake. He might not be a man.

A wreath of flowers or a lump of sugar would be far more suitable for a winning race horse. Then, it is much nicer to throw a fish at a champion seal than to shake his fin. Besides, who would want to shake the wing of a blue-ribbon hen?

So with the returning hero, be not too hasty with the slap on the back, the swift and tiring handshake. Watch his face; take your cue; and then "good luck."

—Jean Vinci

ON HIGH SCHOOL SPONGES

What is a high school sponge? It is a boy or a girl who remains fixed in the classroom, soaking up knowledge from teacher and other students and doing the only work that an

ordinary sponge does—namely to feed. Occasionally one finds the variety that both soaks and squeezes.

The majority of sponges merely soak up knowledge. They drain the pail dry in every subject, make all the clubs passively, and somehow manage with no extra exertion to get into every school activity. They give nothing of themselves; they take; they never return.

The squeezers are the enviable ones. They, too, are takers; but, after draining the pail and absorbing their fill, they have the good grace to drain off their learning, leaving something rich for the sponges to come. They accomplish a purpose.

If you are a soaker, you had better begin to squeeze. Allow yourself to give off something for the general good. Then when you leave high school, the pail will be filled to overflowing with treasures.

—Margaret Friend

THIS THING CALLED MAKE-UP

Men consider that conglomeration of powder, lipstick, rouge, eyebrow pencil, nestling in the folds of every woman's purse,

a subject for ridicule and contempt. Then, men berate their poor wives unmercifully on the first of the month when a bill comes for a new beauty kit.

But I ask you, "Where would men be today without this thing called make-up?" This would be a sorry world indeed if suddenly all women refrained from using any vestige of artificial glory. The poor men would find themselves in a bewildering, unhappy, plain world of wan pallor, what-were eyebrows, and strange appearing lips. They would seek for the rosy cheeks of yesteryear; they would sigh for smooth white skin and fine black eyebrows. They would cry for mercy in the form of a little dab of red to relieve their drab outlook and to brighten once more their lovely wives.

This thing called make-up—let's keep it in style—not only for the happiness of the girls who wear it, but also for the sake of the men who must look at them.

—Shirley Hall

There were others, of course, not nearly so good as these but the examples given show what can be done when one finds the right editorial for teaching purposes. The final example was without a name, possibly because the writer wished to give a message on her own.

CAFETERIA MANNERS

Cafeteria manners, they tell us, are at an unusual low in the social scale. If this be so, then rules are in order.

We recommend: (1) Try not to invert your soup bowl; soup has a tendency to follow the lines of least resistance. (2) Swallow whole the stick on which a popsicle comes. Sticks can mess any floor. (3) Eat the paper container for popcorn or potato chips.

These three rules modified to suit your needs, mean simply this: leave no debris for the next student to clean up. Check your cafeteria P.Q. (politeness quotient) now. Does it equal your I.Q.?

Speed Tests in Reading

*Agnes Dunne **

Perhaps few problems facing the elementary teacher and the teacher of high school English are more pressing than is the problem of helping students to improve their rate of speed and comprehension in reading.

An article, "How Well Do You Read?" in *Reader's Digest*, condensed from *Liberty*, and another, "How to Read Better and Faster," in *Science Digest*, condensed from a book of the same title by Norman Lewis, attest to the concern of the general reading public over the truth that most adults are not efficient readers.

Students who do not read reasonably well are school failures and their later mental life will range little beyond the comic strips and the sport or society sections of the daily paper.

Several years ago I conceived the idea of having each student evaluate the year's English course at the end of the term emphasizing what he felt was of greatest value to him. I quote from two of the papers: "I liked those speed tests you gave us every once in a while. I wish we'd have had them oftener. I'm a slow reader and I think they helped me a lot." "I think next year the freshmen would like it if you gave more speed tests. They're really practical."

Acting upon these candid suggestions, I resolved last fall to give a speed test approximately every two weeks. The results have been most gratifying. Below are the records of two freshman students, one, a particularly slow reader last September. You will notice that even comparatively rapid readers make decided and usually proportionate gains.

*Nazareth Academy, Rochester 13, N. Y.

*Manitowoc, Wis.

Charles Maples Marion Neuser

Sept. 7	160	346
Sept. 24	189	350
Oct. 3	222	Absent
Oct. 18	203	375
Nov. 2	273	400
Nov. 14	332	425
Dec. 18	365	501
Jan. 7	290	509
Jan. 25	393	520
Feb. 5	328	640
Feb. 25	374	Absent
March 12	369	641
March 27	Absent	640
April 15	352	642
April 29	368	642
May 21	382	535
June 13	398	657

I use for these tests selections from *Reading Is Riches* because the material is so varied and the number of words in each selection has been counted. However, any supplementary reading text would do. A few accurate students might be asked to count the words in a number of selections. The totals could be recorded in the table of contents of the desk copy for future reference.

Before I begin each speed test, I ask the students to recall the recommendation for increasing reading speed contained in Mr. Lewis' article which we read and discussed in September. (See *Reader's Digest*, Nov., 1945, pp. 102.) The principle, briefly, is this: Read a little faster—just a little—than is perfectly comfortable. Soon that slightly faster rate becomes comfortable and is then the normal rate. So once again accelerate just a little more—until that added speed becomes comfortable and fully productive of complete comprehension. Eventually, if practice goes on methodically but intelligently, the normal rate can increase amazingly.

The method of giving a speed test is simple. Having reviewed briefly the technique for increasing reading speed, I remind the students that as they read I'll record on the board the passing of time every 15 seconds until everyone has finished. As each student completes the selection he determines his reading rate by dividing the length of time it took him to read the story into the number of words it contained, and he records the result on the mimeographed Reading Rate Chart I gave him in September to keep in his notebook. Then I say, "You may now turn to page 347. The story we are to read is *The Legend of the Christmas Rose*, on page 349, but do not turn the page until all have found it and the second hand is near the minute . . . Ready? . . . Turn the page . . . Begin."

The illustration shows a chart of the progress in reading speed by a ninth-grade pupil. A student could be delegated to draw a large chart similar to this one for the bulletin board. Here he could record the average of the class progress from week to week.

It is not enough for a student to read rapidly; he must comprehend what he reads. You will find, though, that comprehension usually improves as the reading rate increases. I do not give written comprehension tests with every speed test, but by making out a

few each year and saving the copies, I have acquired quite a few sets. I vary the testing procedure by means of skimming exercises, asking questions and having the students locate rapidly the sentences that answer them.

Here is the comprehension test I devised for use with Selma Legerlof's charming, *The Legend of the Christmas Rose*, and the key for correcting it:

True-False Test on *The Legend of the Christmas Rose*

- T. 1. Father Robber was an outlawed man.
- F. 2. He made a living for his family by begging.
- T. 3. Robber Mother and her children went to the monastery at Ovid to ask for food.
- F. 4. Robber Mother wandered into the friar's garden to steal some vegetables.
- F. 5. When the Abbot asked her if she was pleased with the garden, she told him it was the most beautiful garden in the world.
- T. 6. Abbot Hans begged Robber Mother to let him come up to the cave on Christmas eve.
- F. 7. Robber Mother said he could bring as many people as he wished with him.
- T. 8. The Archbishop agreed to write letters of ransom for the robbers if he would

be sent a blossom from the Christmas garden.

- T. 9. The friar thought the whole thing was a snare laid by Robber Mother to get Abbot Hans into the clutches of her husband.
- F. 10. Upon arriving at the cave, the Abbot was impressed by its beauty and cleanliness.
- T. 11. As the group talked in the cave, Robber Mother heard the Christmas bells ringing.
- F. 12. To the disappointment of the Abbot, no change came over the forest.
- T. 13. The friar struck at the dove and spoke harshly to it because it seemed to him the personification of evil that had come to tempt him.
- T. 14. Abbot Hans was found dead upon a blanket of snow.
- T. 15. The Abbot's right hand was locked tightly around a pair of white root bulbs.
- T. 16. The next Christmas eve these root bulbs bore beautiful flowers with silvery white petals.
- F. 17. Because the Abbot had died, the friar decided not to take a few of the flowers to the Archbishop.
- F. 18. The Archbishop refused to write a letter freeing the outlaws.
- F. 19. Father and Mother Robber and their

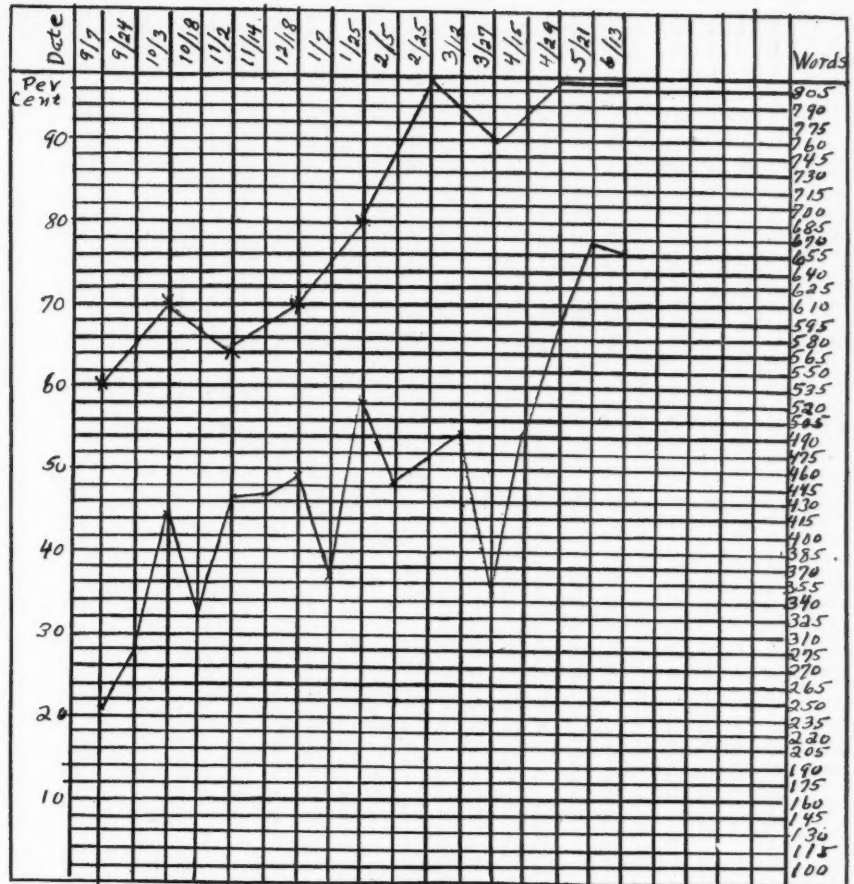


Chart showing the reading progress of an individual child. The upper graph, drawn with black pencil, shows the improvement in understanding; the lower graph, in red, measures words per minute.

children lived in the cave the remainder of their natural lives.

- F. 20. Every year since that time the Goings Forest celebrates the birthday of Christ with splendor and magnificence.

Students like these speed tests since they can see so clearly the improvement they make and since they are competing against their own records. I call no attention to the fastest readers in each class but rather commend publicly the slow readers who are improving. They know that high school students get into

difficulty if they cannot read 300 words a minute. The national average for adults is about 225 words a minute — not fast enough to make newspaper or magazine reading enjoyable. Our aim for the year was to have every freshman reading 300 words a minute by June, even though I personally knew it would not be reached. Several extremely slow readers did not reach 200 words a minute. On the other hand, the average for my 150 students by June was decidedly above our 300-word objective, with a few reading consistently in the 600's and 700's.

play, of self-control and co-operation is bound to result from these activities. The scrupulous observance of the rules of the game makes it easier to accept rules in the game of life. The subjection of the interests of the individual to those of the team develops a spirit of give and take which can prove invaluable in winning that game of life.

Moreover, many young people develop a violent distaste for study at this period of their lives, and their listless or rebellious attitude is no contribution to the pleasant atmosphere of any class. But when school means more than just books; when being on your home-room team depends on good grades; when your ability to cheer, or to write parodies, or to keep score gives you a feeling of belonging, vacations come all too soon. Although athletics may not be the answer to every problem child, it is assuredly the answer to some. Just one of these young "jitter bugs" has enough excess energy to leave a half dozen of us teachers panting by the wayside, if we were ever foolish enough to try to hit their pace. It is far wiser and much more comfortable for us to sit on the bleachers and watch their energy find its outlet in healthy channels. Expressions like "the rounded individual" and "teaching persons, not subjects" have become so familiar to us that we are apt to feel we first composed them. It might be well for all of us to ask ourselves this question, "Is your interest in the *whole student*, or wholly in *your subject*?"

Teen-Age Girls Need Athletics

*Sister M. Ellen, S.S.J. **

Adolescence is probably the most discussed and the least understood phase of our journey to eternity. If one were given a life long enough in which to read all the weighty volumes which have been written on this subject, he would doubtless emerge with but two certain notions: it is a time of physical change and growth, and a time of emotional instability. Although every adolescent requires individual handling, it is the rare exception who does not benefit from a school program of organized athletics. This has long been recognized among Catholic educators of boys; but only recently has a complete athletic program found its way into our Catholic academies for girls. By a complete athletic program I mean not merely a weekly gym period, but a year-round schedule of extracurricular sports activities. The effect of such a program upon the physical and moral development of girls has been so obviously worth while as to warrant, though it doesn't always receive, complete encouragement and co-operation from other departments of the school.

It is important that this program be carefully supervised if its effect on the teen agers' physical development is to be wholly beneficial. In many young people some muscles and organs grow more slowly than others. This unevenness of growth could result in serious harm if a strenuous athletic program were undertaken rashly. However, with trained personnel to forestall such dangers, there is nothing to fear and much benefit to be expected.

You may know girls of high school age who play excellent basketball and yet, in your opinion, are very awkward. Be consoled with the thought of how much clumsier they would have been without that accomplishment. Those same muscles which can with lightning precision drop a clean shot into the basket, or with casual ease place a badminton bird in the far corner of the court just inside the line, will find delicate teacups much easier to handle. Those sure-footed legs of sudden, amazing length, which move so quickly and

yet stop so accurately at the border line of the court, will know a grace and co-ordination denied to ordinary adolescent legs. Those wrists and hands, which can keep a tiny celluloid ball bouncing on a ten-foot table so rapidly that it becomes just a white blur with sound effects, will prove to be far less subject to the chronic affliction of youth, the dropsy.

Of far greater value than the physical control and grace which sports can develop in girls is the healthy effect they have on high-strung emotions. A sense of justice and fair

The Liturgy of Advent and Christmas

A Dramatized Lesson for Elementary and High School Pupils

*Sister M. Ludmilla, O.S.B. **

CHARACTERS

Seven children who have speaking parts; children, who do not speak, but represent: Saturday before Advent; First Sunday of Advent; Monday, Tuesday, Wednesday, Thursday, Friday, Saturday; Second, Third, and Fourth Sundays of Advent; Vigil of Christmas; Christmas; Epiphany; Octave of Epiphany; Second Sunday after Epiphany; Blessed Virgin Mary; St. Joseph; Shepherds; Wise Men; Angels. [*If the number of children is small, one child may take two or more parts.*]

SETTING

In the front part of the stage on one side are seated the children who speak. The children who represent the different days are lined up in order off stage.

ACTIONS

The children representing the days pass slowly across the stage during the reading of the part referring to the day they represent. All the crib-scene characters (except the wise

men) form the crib tableau during the reading of the Christmas Gospel. The wise men come into the tableau with the entrance of Epiphany. At the entrance of the Second Sunday after Epiphany, all the other children come silently into the tableau, forming a beautiful setting for the crib group. All quotations from the missal are read.

COSTUMES

Children with speaking parts wear modern clothes.

Children representing the days wear a sash from shoulder to opposite hip, or they may wear headbands. On these sashes or headbands are the names of the days in appropriate colors.

Days of the week may wear modern clothes or long gowns.

First, Second, and Fourth Sundays may wear long violet gowns and carry lighted candles.

Third Sunday may wear a long rose-colored gown and carry a lighted candle on which is tied a rose-colored ribbon.

*Nazareth Academy, Rochester 13, N. Y.

*St. Joseph's School, Krebs, Okla.



The Adoration of the Magi, by Master of the Bambino, Vispo. Florentine School. Reproduced from a painting in the Kress Collection at the National Gallery of Art.

Vigil may wear a long violet gown.

Christmas may wear a long white gown bedecked with stars.

Epiphany may wear a golden gown and a crown with a large star.

Octave and Second Sunday may wear long white gowns.

The crib characters wear the traditional costumes.

THE PAGEANT

1ST SPEAKER: Sister said we'll soon be in the season of Advent, and that we should live Advent. What does she mean?

2ND: Yes, and she also said Advent should make us more Christlike—that our actions should reflect Christ's actions. We all have our missals, so let's find out how we can make the advent of Christ be seen in our actions.

3RD: O.K. Let's take a trip through our missals. [Enter Saturday before Advent.]

4TH: In today's Vespers it says [reads], "Behold the Name of the Lord cometh from afar and all the earth is full of His glory."

2ND: That means the Redeemer comes into peoples' lives all over the world and in that way He is made known to others. [Enter First Sunday in Advent.]

5TH: And today's Introit says, "None of them that wait on Thee shall be confounded. Show, O Lord, Thy ways to me and teach me Thy paths."

4TH: We are ready to learn Christ's way so that we can live this Advent.

1ST: In the prayer we ask, "Stir up Thy power, we beseech Thee, O Lord, and come, that from the threatening dangers of our sins we may be rescued by Thy protection and saved by Thy deliverance."

6TH: Listen to what St. Paul tells us in today's Epistle, "Brethren, knowing that it is now the hour for us to rise from sleep, for now our salvation is nearer than when we believed. The night is past and the day is at

hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in contention and envy; but put ye on the Lord Jesus Christ." You see, St. Paul too tells us to make our actions Christlike.

3RD: And St. Luke wants us to be cheerful about it. In his Gospel he says, "Look up and lift up your heads because your redemption is at hand. The kingdom of God is at hand."

ALL [read]: "May we receive Thy mercy, O Lord, in the midst of Thy temple, that we may prepare with due reverence for the coming festival of our redemption."

[Enter Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, one after the other. Then Second Sunday in Advent.]

5TH: In today's Introit it says, "People of Sion, behold the Lord shall come to save the nations, and the Lord shall make the glory of His voice to be heard in the joy of your heart."

3RD: Sure, that means all of us, even now, that's why we pray, "Stir up our hearts O Lord, to prepare the ways of Thine only-begotten Son, that through His coming we may attain to serve Thee with purified minds."

5TH: We purify our minds by a good confession, don't we?

6TH: St. Paul, in his Epistle, says: "Brethren, what things soever were written were written for our learning; that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one toward another, according to Jesus Christ; that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God."

1ST: He means we must live in peace with our neighbor. That's a good way to prepare

for Christ's coming, for He is the Prince of Peace. If any one of us has a grudge against someone, he must get rid of it.

2ND: The Gospel says, "Behold, I send My angel before Thy face, who shall prepare Thy way before Thee."

4TH: Who was the angel?

6TH: That was St. John the Baptist. He prepared the people to receive Christ. We'll be like St. John if we prepare our souls to receive Christ, and our good actions will inspire others to receive Christ also.

3RD: Yes, and in the Postcommunion we pray, "We beseech Thee, O Lord, through our reception of Holy Communion to teach us how to spurn earthly goods and love those of heaven. [Enter weekdays followed by the Third Sunday in Advent.]

1ST: The Introit tells us, "Rejoice in the Lord always, again I say rejoice. Let your modesty be known to all men. For the Lord is nigh. Be nothing solicitous, but in everything by prayer let your petitions be made known to God."

2ND: That shows that God wants us to be happy and not worry, but trust Him.

5TH: And we pray, "Incline Thine ear to our prayers, we beseech Thee, O Lord, and enlighten the darkness of our minds by the grace of Thy visitation."

3RD: In the Gospel St. John the Baptist asks us to make straight the way of the Lord.

6TH: I guess it means to straighten out and get rid of bad habits and not hinder God's grace in us.

2ND: The Communion verse tells us to take courage and fear not, "Behold our God will come and will save us."

3RD: He surely does come to save us.

4TH: Let's say the Postcommunion prayer.

ALL: We implore Thy mercy, O Lord, that these divine aids may help us to atone for sin and prepare for the coming feast.

[Insert or omit Antiphons]

Insertion

[To be used or omitted at the discretion of the teacher.]

1ST SPEAKER: Listen to the Great Antiphons of Advent. In them we call the Redeemer wonderful names, and beg Him to come to us. These Antiphons are magnificent acts of praise.

2ND: "O Wisdom, who camest out of the mouth of the Most High, reaching from end to end, and ordering all things mightily and sweetly; come and teach us the way of prudence."

3RD: "O Adonai, and leader of the house of Israel, who didst appear to Moses in the flame of the burning bush, and didst give the law on Sinai; come and with an outstretched arm redeem us."

4TH: "O Root of Jesse, who standest for an ensign of the people, before Whom kings shall keep silence, and unto Whom the Gentiles shall make their supplication; come to deliver us, and tarry not."

5TH: "O Key of David, and Sceptre of the house of Israel, Who openest and no man shutteth, Who shuttest and no man openeth; come and bring forth from his prison-house, the captive that sitteth in darkness and in the shadow of death."

6TH: "O Dawn of the East, brightness of the light eternal, and Sun of Justice, come and enlighten them that sit in darkness and in the shadow of death."

7TH: "O Emmanuel, our King and Lawgiver, the expected of the nations and their Saviour, come to save us, O Lord our God."

End of Insert

[Enter weekdays in order followed by Fourth Sunday in Advent.]

1ST SPEAKER: This Introit pleads for God the Father to send His Son, "Drop down dew ye heavens, from above, and let the clouds rain the Just, let the earth be opened and bud forth a Saviour."

5TH: And we pray, "Stir up Thy might, we beseech Thee, O Lord, and come." We must bestir ourselves and make it possible for Christ to be reborn in our actions.

6TH: St. Paul in today's Epistle warns us, "Judge not before the time, until the Lord come, Who will bring to light the hidden things of darkness and will make manifest the counsels of the hearts."

3RD: So we are wise to let God do the judging of people.

2ND: In the Postcommunion we ask, "We beseech Thee, O Lord, that with the frequenting of the mystery the work of our salvation may increase."

4TH: That means we should receive Communion often to increase our spiritual life.

3RD: The Prophet Joel says, "Blow your trumpet, for the day of the Lord is near. Behold He shall come to save us." [Angels may blow trumpets as a salute to the coming Redeemer. Enter as many weekdays as desired, then enter Vigil.]

1ST: This is the day before Christmas and the Introit says, "This day you shall

know that the Lord will come and save us and in the morning you shall see His glory."

5TH: Let's say today's beautiful prayer.

ALL: "O God, Who dost gladden us with the yearly expectation of our redemption, grant that we who now joyfully receive Thine only-begotten Son as our Redeemer may also, without fear, behold Him coming as our judge."

4TH: Here it says, "Tomorrow shall the iniquity of the earth be abolished and the Saviour of the world shall reign over us." It is plain that each time that people let Christ be reborn in their life, their life of sin is abolished.

3RD: Yes, the Gospel tells us, "Thou shalt call His name Jesus for He shall save His people from their sins."

6TH: Look what we ask for in the Postcommunion, "Grant we beseech Thee O Lord, that the celebration of the birth of Thine only-begotten Son may give us fresh life." [Enter Christmas.]

1ST: Introit, "The Lord hath said to me Thou art My Son, this day have I begotten Thee."

ALL: "O God, Who hast made this most holy night to shine forth with the brightness of the true light, grant, we beseech Thee, that we may enjoy His happiness in heaven, the mystery of Whose light we have known on earth."

7TH [crib scene is formed as child reads the Gospel]: The Gospel of Christmas: "At that time there went out a decree from Caesar Augustus, that the whole world should be enrolled. And all went to be enrolled, every one into his own city. And Joseph also went up from Nazareth into Judea to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there she brought forth her firstborn son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them and they feared with a great fear. And the angel said to them: I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you; you shall

find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest, and on earth peace to men of good will."

ALL: "Let the heavens rejoice, and let the earth be glad before the face of the Lord; because He cometh." [Enter Epiphany.]

1ST: Introit, "Behold the Lord the Ruler is come and a kingdom is in His hand, and power and dominion." Yes, He has a little kingdom in every good soul.

2ND: Listen to the prayer, "O God, Who on this day by the guidance of a star didst reveal Thine only-begotten Son to the Gentiles; mercifully grant that we who know Thee now, by faith may be led on to the contemplation of the beauty of Thy Majesty."

3RD: How did He show Himself to the Gentiles?

6TH: Through the wise men who came from faraway countries to adore Him and then returned to their countries to tell their people of the Redeemer's arrival.

[Enter Octave of Epiphany.]

3RD: He showed Himself to the Jews too, through John the Baptist. Today's Gospel tells us that John saw the Holy Ghost come down upon Jesus and he testified that Jesus is the Son of God. [Enter Second Sunday after Epiphany.]

6TH: Yes, and Jesus, in today's Gospel, reveals it Himself that He is God. He worked a miracle by changing water into wine. The Gospel says, "He manifested His glory and His disciples believed in Him." Let us join with the angels who proclaimed Christ to the shepherds, with the wise men who proclaimed Him to the Gentiles, with John the Baptist, who proclaimed Him to His disciples, and with Jesus Himself, Who shows that He is God in the working of miracles. Let us proclaim Him to our daily associates in our Christlike actions.

5TH: Let's join together in the Offertory prayer.

ALL: "Shout with joy to God, all the earth; sing ye a psalm to His name. Come and hear, all ye that fear God, and I will tell you what great things the Lord hath done for my soul. Alleluia."

ALL [sing]: *Adeste Fidelis* or *Come All Ye Faithful*.

The Grade School Orchestra

*Sister Rose Cecilia, S.S.J. **

Can the music teacher in the parochial elementary school organize a school orchestra? Will there be a sufficient number of talented students adapted to the various orchestral instruments? What can the music teacher do regarding the purchase and rental of instruments and materials? Can she aim to keep first things first, that is, can she correlate

*St. Monica's Parish School, Rochester 11, N. Y.

music and religion? Can the religious music teacher so reflect otherworldliness, that in her can be found the grace-filled rhythm of David, the high-souled art of Cecilia?

My answer is, "Yes, the music teacher can organize a parochial school orchestra, if she has enthusiasm and ability." Of course her success will depend, too, upon the co-operation of the principal and the grade teachers in her

particular school. Shall I show you how one little grade school group played its way to better living and to higher spirituality?

Laying the Foundation

It was my privilege to attend the Saturday morning music classes at one of our city high schools where the best students of the public grade schools were being trained. The supervisor of this project had graciously invited me to attend the sessions. My notebook was always in evidence as I passed from the violin classes to the wood-wind department. I did not neglect the brass section either, especially the trumpet classes. Eleven o'clock found me in the auditorium observing the distinguished director of the city inter-high school orchestra. My eyes were riveted upon the artful strokes of this conductor's busy baton. His every gesture had great significance. I was learning much.

Another privilege was mine: that of constantly observing the best of orchestral instrument training for adults. Now I knew what I wanted. Perhaps I had hitched my wagon to a star, but I was ready to mount that high.

Erecting the Edifice

With the courage that is bound to succeed I interviewed the principal of our school. She assured me of her co-operation and that of the entire faculty. My next interview was with the voice teacher who is familiar with the musical talent of all the students. Their musical ratings she had secured through tests administered during the year. This voice teacher gave me a very helpful list of the ratings of the various students from the fourth grade to the eighth grade. With this information I was able to discover individual aptitudes. The grade teachers were of great assistance, too, in pointing out special talents, even dispositions, and rounded personalities. These points are highly important. Personality and poise are necessary for a child musician, because orchestra work is in every sense teamwork.

Securing Bricks and Mortar

Upon inquiry I found several students who were beginners in violin. One boy was eager to study the flute. You know what it has meant to secure a flute. "Uncle Sam" has just about had them all. However, through the kind interest of a professional musician, our one flute student obtained a fifty-dollar instrument. The brass section had its beginning when one of the parents offered to give me a trumpet that had been used by her soldier son. A little boy nine years old was soon accepted with an entire set of drums and traps.

Let me sum up the different instruments: violins, flute, trumpet, trombone, drums, and traps. We also acquired a student director and a student piano accompanist. With high hopes and courage we entered upon our first year. There were many discouraging days, especially when the violinists played out of tune and held faulty positions, but we kept our courage shining.

As for materials, after I had made a care-

ful selection of music not too difficult, the students rented the orchestra folders for that year at a nominal fee. Each year's orchestra folder will be kept in the school music library for future use by teachers and students.

At the close of that year our little orchestra played the simplified *Choral from the Ninth Symphony* by Beethoven and *America the Beautiful* by Ward. This year the school orchestra was able to play four numbers by such composers as Schumann, Martini, Strauss, Walteufel, and Sibelius.

Several students from our little group went now to try out for the interparochial orchestra. Everyone was accepted; and greatest triumph, our little orchestra director, is scheduled for a tryout as piano accompanist in the interparochial orchestra. Music students from all the Catholic grade schools of Rochester may try out for this work. The orchestra meets on Saturday mornings from 9:30 to 11:30. The children profit greatly from the untiring efforts of the excellent music educator and orchestra leader in charge of this work.

Putting a Little Flag on the Roof

The distinguished director whose work I

had so minutely observed before I began my own orchestra now called me on the telephone and asked if he might come to hear the violin students. Each of my violinists played a number for him. As each child completed his solo the conductor gave him a word of encouragement. He said all were doing splendid work, and that better violinists were not to be found in any grade school of Rochester.

Mounting a Cross on the Tower

The instrumental music teacher's most delicate task is to inspire in her charges the highest ideals. She cannot do this directly by preaching sermons, but indirectly by what she is in character and motive. It is her duty to keep first things first. The religious music teacher's efforts always can have an elevating effect. The children readily understand that her motives are not mercenary; they see, too, that she never aims at self-aggrandizement. Her aim is so evidently to form souls that will be part of the great symphony wherein play David and Cecilia for all eternity, that her students are ennobled not only aesthetically but spiritually too by their work in the school orchestra.

The Compass in the Schoolroom

*Gertrude Corrigan **

The compass waited long after its invention for the western world to take advantage of its services. That it hastened the discovery of the western continent was due to the imperative need of even coastwise shipping of the fifteenth century; but even the sailors were slow to adopt its use until the great transatlantic trips had succeeded through its employment.

It took at least a century of maritime service to impress the landmen with its implications as a unifying force in a scattered world. Even to earnest students of sociology, the compass remained, as it is quite generally today, a curious gadget to be noted but not taken seriously.

Commercial service has placed at the disposal of dwellers in the larger communities the signs for directing travel, N., E., S., and W. Few, indeed, are the travelers nowadays who would need to carry a compass to route their journeys. Boy and Girl Scouts like to ascertain direction by observing the moss on the north side of trees, and to pretend they are lost and must find their way out of the wilderness.

It would seem that geography classes are missing much of the romance of the development of civilization in not calling attention of children to the fact that there is one magnetic pole for the entire globe to which all peoples must refer their direction. This should prove the identity of common ownership on this our earthly home.

It should not be amiss to have a good compass as part of the recognized equipment of

*Tampa, Fla.

every schoolroom. Just to note the sensitive quivering of the needle to the great magnet should thrill the hearts of the least imaginative of little folk.

A little girl studied her geography in a country schoolhouse that happened to face south. She never recalled, through all the years of her attendance at the school, that any teacher ever told the pupils to stand and face north while studying their maps. So she grew up without knowing the right direction of her environment until one day a visitor at her home spoke of "the Great North Woods" they were looking at across the valley of the river, on the south banks of which the farm lay. So she learned that what had always been north to her was really south. Doubtless those teachers had the same idea that many parents and teachers hold, that children understand the simple facts of their surroundings without explanation.

Apropos of getting mistaken notions about the items of daily living, the flat map of the geographies is apt to be a difficulty for young learners. It not only gives erroneous ideas of comparative sizes of countries but it tends to leave out of the imagination all ideas of the rotundity of the earth. The primary teachers have the little folk draw maps of their schoolrooms and playgrounds which is a fine introduction to the teaching of world geography. However, the school globe is a piece of school furniture that should come before the geography textbook. Not only is this an essential for proper introduction of the study of the globe as matter of teaching that new world

citizenship which is being forced upon the consciousness of all adults as well as of the youth of all lands, but it is a necessary truth of the study.

This global concept of the earth should be before the imagination constantly in the teaching of commercial geography. Primarily, it is important that the study of geography in the grades should begin with problems of the exchange of goods between countries. The recent drive in the allied countries to gather food to send to devastated and hungry lands will serve to prove the need of free interchange of materials, an exchange that is far beyond the mere choice of luxuries or exotic things. This need of commerce is basic to the good life of the people of the world; children

now may be entrusted with the knowledge that trade iniquities have been the cause of many wars.

Fortunately, this is the age of air transportation and goods now may be taken by swift routes to all parts of the globe at need. New gadgets are being installed almost daily to the end that air pilots may follow direction instantly. The swifter the flight, the more need for instant and accurate estimates of routing through the air.

It is interesting to little folk to be allowed to play with an iron magnet and observe the mysterious property it has of drawing metals to itself. Thus it is easy for them to imagine the working of the great magnet that rules all compasses.

A Litany for Christmas

A Choral Reading for Upper Grades or High School

*Sister M. Urban, O.S.B. **

One of the most effective ways of celebrating the great events of the liturgical year is the classroom observance in which every student has the opportunity to participate actively. Choral reading has a double virtue as such an observance. First, it gives to the young "cell" of the Mystical Body a practical unity with others, and second, it provides a mode of expression which can be used by a large group, and includes a variety of voices and characters. There are few "solo" parts, and therefore everyone has an equal chance to take part.

In presenting the following choral reading in the classroom or auditorium, the readers are to be divided into three groups according to voice pitch and quality—light, medium, and dark. Those in the light group should be chosen by the high pitch of voice, or a thin, somewhat nasal voice of medium pitch. The medium voices are "thicker" in quality and lower in pitch, about five tones. The dark group includes very low or heavy voices. If the readings are to be done by a group of boys and girls, the girls with high and medium pitched voices are classed as *light*; girls with low voices and boys with high voices as *medium*; and boys with low voices as *dark*. A good test for determining voice pitch and color is to have the student read a few lines from some unfamiliar prose paragraph. The reading tone then may be tested by piano pitch, or merely relatively.

The presentations of choral readings of a religious character, such as the following, should be made in such a way that the student will grasp the idea that they are little prayers or meditations—thinking out loud, as it were, such thoughts as any one of them might think as he looks on the picture of the great event taking place. This will give the reading dignity and reverence, and prevent its degeneration

into a mere singsong recital, void of point and reason.

"A Litany for Christmas" may be read before the crib in the classroom or on the stage, with the group arranged facing the nativity scene. If the group is large, some may stand and some kneel on either side of the crib. Voices should be arranged in groups, with an even number of readers on each side of the scene.

Costumes may or may not be used, depending upon the materials at hand. Shepherds' costumes or travelers' cloaks worn by the readers are picturesque and add to the reality and effectiveness of the scene.

The reading should be hectographed so that the second page begins bottom to top of the first. Thus the page can be turned noiselessly



—Harmon

A Small Shepherd's Gift.

with a little practice. Pages can be held scrollwise, the left hand at the top left, right hand near the bottom on the right side. This reading is best adapted for upper grades or high school.

A LITANY FOR CHRISTMAS

Paraphrasing "O Come, All Ye Faithful"

ALL:

O come all ye faithful, joyful and triumphant,

Come ye, O come ye to Bethlehem.

Come and adore Him, born the King of angels.

O come let us adore Him, O come let us adore Him.

O come let us adore Him, Christ, the Lord!

[*This may be sung, or read against a background of soft humming.*]

ALL: O come, all ye faithful!

LIGHT: All who believe in God the Father,

MEDIUM: All who believe in His Son, the Christ,

DARK: All who believe in the Holy Ghost, the Paraclete.

LIGHT: All who are signed with the holy sign of the triune God,

MEDIUM: All who have heard and believed concerning the Word Who came down from heaven one cold winter's night.

ALL: To bring to the world redemption through love.

[*Pause*]

ALL: O come all ye faithful, joyful and triumphant!

LIGHT: Joyful in your faith, joyful in your hope, joyful in your love.

MEDIUM: Triumphant in peace, triumphant in patience, triumphant in humility.

LIGHT: Joyful in knowing the Lord has come, joyful in welcoming God to the earth, joyful in seeing Salvation's dawn.

MEDIUM: Triumphant in ending the kingdom of sin, Triumphant in crushing the serpent's head, triumphant that God has again loved man.

ALL: Come ye, O come ye:

MEDIUM: Come from the mountains!

DARK: Come from the plains!

MEDIUM: Come from the cities!

DARK: Come from the seas!

MEDIUM: Come from your work!

DARK: Come from your books!

LIGHT: Come from your pleasures.

DARK: Come from your pain.

LIGHT: Come from the skies.

DARK: Come from the deep.

ALL:

Come, and bring the sorrow that crushes you.

Come, and bring the heart filled with tears.

Come, and bring the joy of living,

Come, and bring the smiles of youth.

MEDIUM: You who are young, you who are gray,

DARK: Mothers, fathers, children, consecrated souls,

LIGHT: Those who seek the living God, Those who thirst for life in life—

[*Pause*]

ALL: Come ye, O come ye to Bethlehem.

*Mount St. Scholastica College, Atchison, Kans.

LIGHT:

To the little city hidden away among the hills of Judea,

To the tiny stable where Mary and Joseph keep their loving watch,

MEDIUM: Where the silent, patient beasts warm with their living breath,

The tiny Baby,

LIGHT: The God made Man,

MEDIUM: Who slumbers there on the straw.

ALL:

Leaders of nations, bend down your heads,
Proud of heart, cast off your pride!

You who walk in pathways of might,

Forget your power, be children again!

LIGHT: You shall be little and sinless again.

MEDIUM: You shall be small and weak again.

LIGHT: You shall be clean and pure again.

ALL: To visit the child in the stable.

[Pause]

ALL: Come and adore Him.

DARK [softly]:

Quietly kneel down before His crib,

Bend your head and fold your hands,

Offer your heart, and soul, and all.

Be silent, and look, and listen, and love.

ALL: Come and adore Him, born the king of angels.

LIGHT:

He has come to earth as a tiny child,

Having changed His Godhood for manhood's form.

MEDIUM:

He who is power is weak as a child

Having taken man's nature upon himself.

DARK:

This Babe is the One who sits on the throne,
The Ruler of heaven, the Ruler of earth.

He is the King who holds in His hand

All creatures, the angels, the universe, man.

ALL:

The Seraphim sing before His throne

The Cherubim wait to do His will,

The Powers, Thrones, and Dominions,

Principalities, Virtues, Archangels, and

Angels

Do bow before Him who lies in the crib,

For He is their Maker, their Ruler, their

God!

[Pause]

ALL:

O come let us adore Him — Christ the Lord!

He who is to come has come,

The Saviour of mankind,

The Christ, the Son of the living God,

To redeem us from sin and death.

To wash us clean and make us new,

To fill our souls with light,

To raise us to God, His Father again,

As His children, holy and pure.

LIGHT:

Dear Little One, how sweet Thou art,

As thou liest there on the straw.

O make us love Thee as Thou lovest us,

Our hearts to Thy heart draw.

ALL:

O come, all ye faithful, etc.

[as at beginning]

[Curtain]

Can We Teach Art?

*Sister M. Norbert, R.S.M. **

These are to be some remarks on the teaching of art in the elementary grades. When I said that I stepped into the midst of trouble, for can art be taught? Art is the *making* of something for a purpose by one who has great skill in the use of *tools* and *materials* and has a *vision* of that which he makes *visible*. It is *his idea* put into a *visible form*. Can one teach that?

We can teach the use of materials. Clay must be used differently from paint; wood cannot be used like clay, and linoleum must be used differently from wood or metal; leather requires still different handling; thread is best used on cloth, and beads need thread and cloth; rushes and straw each must be handled in the way that will give the best results.

Though the hands are the best of all tools, we discover, while we are learning to use them, that we can extend their power over material by using certain man-made tools, the use of which also must be learned. Hence we have a favorite pen, a favorite needle, a favorite brush, etc.

A child playing with a bankful of pennies

*Mount Mercy, Cedar Rapids, Iowa.

may arrange them into groups, after a while he finds that one arrangement pleases him most; he may repeat it several times in succession and then he has a design. That experience will help him when he is trying to work out a design for his booklet. The design suggested by the arrangement of pennies might be made with the circles made by a punch as a by-product of making holes for tying a booklet or holes for lacing a basket. In kindergarten he might draw around a penny that he places so as to make the rhythmic repetition that he likes.

He may want to fill the circles with paint and then he learns that the brush is best for that, but how many failures will he have to suffer before he learns to use that brush so that it will do what he wants it to do.

Let all his drawing have a very distinct outline because it is the mark of an unhesitating will.

He may want to color his circles with chalk or crayon, and again there is a long, baffling course ahead of him before he learns how to make those things mark where he wants the mark and also learns all the different kinds of marks he can make with the same stick.

So clay, thread, beads, cloth, wood, copper, etc., will make delightful things, but he must learn which tools will help him and how to use them, and all the while he must be allowed to make the things that are in his mind. If no one knows what he has made, he has not succeeded in making his idea visible and the teacher's business is to teach him to observe so that he will draw only the characteristics that are proper to that class of things — those which distinguish an apple from a pear, an orange from a lemon, a cat from a dog, a cow from a horse, a truck from a car, a bus from a trailer, etc. Let him draw only that which is necessary to make his meaning clear. Anything that does not help must be left out. That is what Eric Gill means when he says: "Stop teaching art and teach drawing."

But, if you are wise, you will ask in this constructive activity only for such things as need to be done. People always protest when they are put at jobs that are made for them and not necessary work. When they are merely being kept busy, their work has no dignity. Can't you see the same pathetic appeal in the action of a child who comes to put his valueless scrawl on your desk? He wants to feel that he has done good to someone.

Things may be useful in a merely material way or they may be useful as a flower bed is useful, as lace on a dress, or embroidery on a lunch cloth is useful, as a bow in hair is useful, as a lawn is useful. You may feel the need of a bowl for a bulb plant; there needs to be a mat under the bowl. You have a nice space for a seasonal picture; a frieze of little figures or of plants in keeping with the current feast or holiday would be nice. Your desk blotter may need new corners; you may want a pencil tray for your desk; you may want a mural to illustrate a unit of social studies; or a Christmas crib — all made by the children. The children can even make a paper image of our Lady for their May altar. You motivate them properly and leave them free to express their ideas, you merely help the expression.

All the while you have not said *art* at all; you led the children to make things *well* according to their ability and lo! and behold! You have them well started toward the place an artist properly should have in a healthy civilization — a member of a building gang.

As in building all do not do the same thing, but some excavate, some lay the foundation, some erect steelwork, or lay the stones or bricks, some saw the wood, others make molds for the concrete according to blueprints made by others. Sculptors ought to be there to carve and mold and lastly the painters ought to come in to decorate; so should your class work.

It follows that projects are desirable, but the time element is a real problem; for that reason the children might work in relays, and it might be best to take time for it in lumps rather than to have a weekly period, or some of the work might be done at home. Each teacher must work that out according to her own resources.

Aids for the Primary Teacher

The King's Birthday Party

A Playlet for Christmas

*Sister M. Francis Assisi, C.S.A. **

The Characters

The Boy Jesus, aged 10; Mary; Joseph; Anna, neighbor girl; James, aged 12; John, aged 7; Mark, aged 6; Jude, aged 9; Matt, aged 10; Angels, 9 or more.

The Setting

A clearing in the woods near the home of Jesus, Mary, and Joseph. In the center of the clearing is a grassy elevation. Encircling the clearing are trees in blossom and many flowers. A green curtain hangs in the background. Sitting in the branches of the trees or peering from behind the trunks are little angels in white. The boy Jesus is wearing a white knee-length tunic with a soft red sash at the waist. He wears sandals on his bare feet. As the scene opens, He is sitting on the grassy knoll, His chin resting in His hands. The little angels in the background in choirs say very softly:

Holy! Holy! Holy!

Holy! Holy! Holy!

Jesus! God and King!

MATT [enters—running and excited]: Ooh, I'm so glad You're here. Have the others gone? I'm so sorry I'm late.

JESUS: You're the first one to get here.

MATT: Goody! [Jumps up and down.] Simon the blacksmith wanted me to do an errand for him. I almost said, "No," but then I remembered that You said the heavenly Father is pleased when we do good to our neighbor.

JESUS: That was right, Matt. The Father will reward you. Come, sit with Me a moment. [Jesus and Matt sit down together.]

ANGELS [the Angel voices become loud and clear, chanting]: God is love! God is love! Glory be to the Father and to the Son and to the Holy Ghost [voices become low again].

MATT: Who is singing? I don't see anyone.

JESUS: The angels are praising the Father because one of His children has done good. [Pause] Come, Matt, let's play tag until the rest come. You're it!

[Jesus and Matt run about on the stage. Jesus constantly eludes Matt.]

MATT [breathlessly]: I can't catch You, Jesus! You're too fast.

JESUS: Then I'll catch you. [In one quick movement He embraces Matt.]

[Enter James, John, Jude, and Mark. Jude is carrying Mark on his back. Mark's foot is clumsily bandaged.]

JOHN: Jesus, Jesus, we're sorry we're late. It's Mark's fault.

MARK: No! It was the pig's.

JAMES: No! Primo, the swineherd is to blame.

MATT: Somebody, please explain!

JUDE: Well it's like this—

JOHN [breaking in]: We came by the Beccon Villa.

JAMES [breaking in]: And Primo was out minding the old Roman's pigs.

JUDE: And Primo said, "dirty Jewish dogs."

JOHN: And Mark said, "old Roman pig."

JUDE: And then Primo goaded one of the dirty swine.

MARK: And it chased me, and I fell. I hurt my foot.

JOHN: And then we wanted to take Mark home.

MARK: But I wouldn't go.

JUDE: He acted like an earthquake. So John bandaged his foot, and we brought him.

JESUS: The Heavenly Father doesn't like us to be unkind. But come, Mark, let Me see your foot. [Jesus touches the foot. Mark wiggles it gingerly.]

MARK: Why it doesn't hurt at all any more.

JESUS: That's fine.

JUDE: Now tell us why You wanted to meet us here.

JOHN: Is it a picnic?

MARK: Is it a s'prise?

JESUS: It's both. Sit down everybody and I'll explain. [The boys sit down—all except Mark who runs about shouting happily "A s'prise, s'prise." Jude catches him and pulls him down.]

JUDE: Keep still, will you. We want to hear the plan.

MARK: But a s'prise, is a s'prise. I don't want to hear about it.

JESUS: But Mark, you're going to be in the surprise, so you'll have to know.

MARK: But I want a s'prise.

JUDE: Oh, Mark, don't be a baby. It's better to give a surprise than to get one. Anyway if you aren't good, I'll tell Lady Mary.

MARK: I'll be good, Jude. [Sits down.]

JESUS: Mother said I might invite all of you to a picnic this afternoon because it's My birthday.

BOYS: Happy Birthday, Jesus.

JUDE: We didn't know.

JESUS: Thank you. I know you'll like the picnic, but I wonder if you'd help Me make a surprise for My mother.

JUDE: Of course.

JOHN: I should say so.

JAMES: Anything for Lady Mary.

MARK [jumping up and down]: A s'prise for my favorite person! Goody.

JESUS: Well, this is what I want to do if you'll help Me. I want to tell Mother she's My dearest Queen. So, I thought we could make a throne for her right here [indicates mound], and I'll crown her.

JUDE: Tell us what to do, and we'll do it.

JESUS: All right! Matt, you and I will get a chair from the carpenter shop. Markie, you run home and ask your mother to lend us her blue shawl, the one she wears to the synagogue, please. Be sure to explain why. And John, James, and Jude, will you please collect some flowers—some for a crown and some to lay around the chair.

MARK: O.K. [exit.]

JOHN, JUDE, and MATT: All right.

[Jesus and Matt exit.]

JUDE: Isn't it kind of Lady Mary to give us a picnic on Jesus' birthday?

JAMES: She's always kind.

JOHN: James, didn't mama tell us once that Jesus was born in a stable?

JUDE: You don't mean that!

JAMES: Yes, that's right. Mary and Joseph had to go up to Bethlehem to register and they couldn't find a place to stay. All the inns were filled.

JUDE: Why I've an uncle who's an innkeeper in Bethlehem. I'm sure he wouldn't turn away anybody as good as Joseph and Mary.

JOHN: Maybe he was the good one. Tell him about it, Jamie.

JAMES: I guess there was a rather kind one who told Joseph about a sort of stable cave he could use. Anyway that's where Jesus was born. [The boys continue gathering flowers; during this last speech the green curtain backdrop is slowly drawn aside and the nativity scene is presented through a misty veil. "Silent Night" is hummed softly by the angels. The boys remain unconscious of this, however, and continue gathering flowers and helping them on the mound. Finally they sit down and begin twining a wreath; the flowers for the wreath should be prepared beforehand so that the children can fasten them together readily.]

JAMES: I think that's a pretty nice wreath. It's certainly taking them a long time to get back.

MARK [lowering voice]: I've got a present to give to Jesus for His birthday.

JUDES: Let's see it. [Mark pulls out an old willow whistle and holds it up.]

JUDE: Oh, who'd want that old thing?

MARK: It isn't an old thing. It's my whistle. My grandpa made it for me.

JAMES: Ho, Ho, Markie! Such a silly present. Jesus will throw it away.

MARK [crying and stamping]: He will not. He'll like it. It's all mine and I like it, but I'm going to give it to Him because I love Him. You're big meanies. I hate you—there.

*Marian College, Fond du Lac, Wis.

JOHN [*putting his arms around Mark*]: Don't cry Markie. Jesus will love it. Please don't say you hate us. Jesus said we must love each other.

MARK: But they're so mean. [*Continues crying.*]

JOHN: That doesn't matter. If you love Jesus enough to give Him your whistle you must love Him enough to do as He says and He says, "Love one another."

[*Jesus and Matt enter carrying large chair. They set it down as they enter.*]

JESUS: Whew! That was some job!

MATT: You said it. But here we are [*Noticing Mark*] What's the matter, Mark? Have you been watering the flowers?

JOHN: Please, don't tease him.

JAMES: We were unkind to him.

JUDE: We're sorry Markie, honestly.

MARK [*quite happy again*]: Close Your eyes, Jesus! and hold out Your hand. I've a birthday s'prise for You.

JESUS [*closes eyes and holds out hand. Mark drops whistle into His hand. Jesus opens eyes; looks at it happily*]: Why, Mark, it's your favorite whistle. [*Hugs Mark.*] Thanks, Mark. It certainly is a fine present.

MARK [*jumping up and down delightedly*]: See! Didn't I tell you He'd be glad.

JUDE: You win, Mark. But now let's get this throne made.

[*Jude and Matt lift the chair on the mound.*]

MATT: It this where You want it, Jesus?

JESUS: Exactly. Now Mark, let's have the shawl.

[*The boys drape the shawl over the chair.*]

JAMES: Let's put some flowers around.

JOHN: Looks like it's all ready.

JESUS: It's fine. Now listen carefully everybody. This is what we'll do. John and Mark, you please go to the house and tell My mother that I ask her please to come right away for something very important. When you get to the bend in the road, you ask her to close her eyes. Then lead her up here and have her sit down.

JOHN and MARK: All right. [*Exit.*]

JESUS: I'll hide behind the chair. When she sits down, I'll put the crown on her head. And James and Jude and Matt you may be the royal pages. Bow like this to her. [*Jesus bows low to demonstrate.*]

[*All take positions. Angels begin chanting softly.*]

ANGELS: Hail Mary full of grace

The Lord is with thee

Blessed art thou amongst women.

[*At the close of the chant*]:

MARK [*off stage*]: Now please close your eyes, Lady Mary. It's a s'prise.

MARY: Then you'll have to lead me so that I won't fall.

JOHN: Sure, we'll take your hands. Keep your eyes closed tight. [*The three enter. Mark and John leading Mary. The two little boys are enjoying the proceeding and are smiling and gesturing to the others who are waiting solemnly. The boys lead Mary over to the platform.*]

MARK: Now, please step up, Lady Mary.

JOHN: Now sit down, please.

MARY: May I open my eyes?

JESUS [*standing and coming before her*]: Yes, my Queen, and here's a crown for you.

[*Places crown on her head.*]

ANGELS [*chant*]: Hail Holy Queen Mother of Mercy.

MARY [*bending and kissing Jesus on the forehead*]: And here's a kiss for my King on His birthday.

BOYS: Hail to the King

Hail to the Queen.

[*Enter Joseph with a large basket and Anna, a neighbor, balancing a jug of milk on her shoulder.*]

JESUS [*seeing Joseph*]: And here's our Prince.

CHILDREN: Hail to Prince Joseph.

JOSEPH: Thank you. And now, "Happy Birthday" to the best and dearest Boy in all the world.

ALL: Happy Birthday, Jesus.

JESUS: Thank you.

MARY: And now we shall have our picnic.

[*Jesus runs to basket and passes mugs, first to Mary then to Joseph, to Anna, and each of*

the boys. Each says, "Thank you." Anna pours milk for each and Mary distributes cookies. Mark takes a bite at once.]

JOHN: Wait, Markie.

MARK: Why?

JOHN: First we must give thanks to the heavenly Father.

[*All stand with bowed heads. Jesus, Mary, and Joseph occupy center.*]

JESUS: Bless us O Lord and these Thy gifts which Thou hast given us.

ALL: Amen.

ANGELS [*chant*]:

Blest be God,

Blest be His Holy Name.

Blest be Jesus Christ, true God and true Man.

Blest be the Mother of God, Mary most holy.

Blest be Saint Joseph, her most chaste Spouse.

Blest be God in His Angels and in His Saints.

[*The curtain closes slowly while a hidden choir bursts out singing "'Tis the Birthday of the King."*]

Unit on the Seasons for Little Children

*Sister M. Edmunda, O.P. **

The Seasons

- A.
1. To learn about the four seasons.
 2. To learn that they come in order.
 3. To learn how and why they are different.

- B.
1. To show how God has taken care of His world.
 2. Temperature changes.
 3. Length of days and nights.
 4. Plants, animals, and people prepare for each season.
 5. To appreciate changes in nature.

C. Activities

Each season having its own characteristics will provide various activities.

D. Correlation With Other Work

Religion, music, art, health, reading, poetry, language, and story hour.

Autumn

A. Since the school term begins in the fall, it is well to begin our study of the seasons with autumn. Most little children seem to think only of summer and winter. They must be told the year is divided into four parts, or seasons. The seasons always follow each other in order. This order is not changed. The children may tell of their experiences during the vacation, how warm they were, etc. Now the days are cooler, things are changing, we call this season autumn.

B. Things to Look for and Observe

1. It grows dark earlier.
2. Plants get dry and brown.
3. Pumpkins turn yellow.
4. Leaves change color and fall from the trees.
5. Birds go south.
6. Some animals sleep all winter. Some store away food. Some change form (cocoon).
7. Home preparations: canning and preserving fruits and vegetables; airing clothing; wearing heavier clothing; raking and burning leaves; taking off screens; covering bushes to protect from frost; getting supply of coal, oil, etc., to heat the home; animals' fur gets thicker.

C. Activities

1. Weather calendar.
2. Booklet of leaves (blueprints, spatter, crayon).
3. Collect seeds (pumpkin, apple, etc.).
4. Bring in cocoons.
5. Take a walk to the park or woods to observe changes.
6. Make a frieze on wrapping paper—autumn.

Winter

A. The leaves have fallen from the trees. Snow falls and covers the ground like a great white blanket. The wind is very cold. We say that winter is here.

B. Things to Look for and Observe

1. Days are shorter—long nights.

*St. Mary's School, Evanston, Ill.

2. Water freezes.
3. Frost on the windows.
4. Snow, snowflakes (6 points).
5. Cold days and nights.
6. Some trees are bare.
7. Some trees stay green (Christmas tree).
8. Animal tracks.
9. Animal fur thicker (sheep, dog, horse, cow).
10. Kind of heat for the home: steam, stove, hot air, oil, fireplace.
11. Snow melts into water.
12. Warm clothing (snowsuits, sweaters, mittens, overshoes).
13. Skating, sleds, etc.

C. Activities

1. Weather calendar for winter.
2. Winter pictures — snow scenes.
3. Freeze some water, watch it melt.
4. Feed birds and animals. Make a "picnic" shelf for the birds.
5. Making a snowman.
6. Having a snowball battle.

A. Spring

After weeks of snow and cold the sun gets warmer. It warms the earth and melts the snow. Animals begin to come out of their winter homes. Grass begins to grow. Tiny buds appear on bushes and trees. The robin appears. We say that spring is here.

B. Things to Look for and Observe

1. Days grow longer.
2. Days get warmer.
3. Strong winds (March — kites, windmills).
4. Frogs and other animals come out.
5. Buds appear, also leaves on the trees.
6. Some flowers bloom.
7. Birds make nests.
8. Sunshine is much warmer.
9. Look for the first robin, jonquil, fruits, etc.
10. Lighter clothing.
11. More rain.
12. Putting on the screens.
13. Games: marbles, jump rope, roller skating, etc.

C. Activities

1. Calendar of the weather.
2. Plant bulbs for Easter and Mother's Day.
3. Make simple birdhouses and windmills.
4. Watch bees, if possible.
5. Make small gardens.
6. Make a frieze of this season.

A. Summer

Now the days are getting very warm. School closes. We begin to think about our vacation time. There are many leaves on the trees, there are many flowers, many animals. We say that summer is here.

B. Things to Look for and Observe

1. Longer days — shorter nights
2. Warmer days and nights.
3. Great number of insects, birds, and animals.
4. Grass very green.
5. Many leaves on the trees.

6. Many and beautiful flowers.
7. Notice coloring of birds, flowers, and various shades of nature's greens.
8. Manner of keeping cool.
9. Fans, icebox.
10. Gardens.
11. Summer fun: swimming, etc.

C. Activities

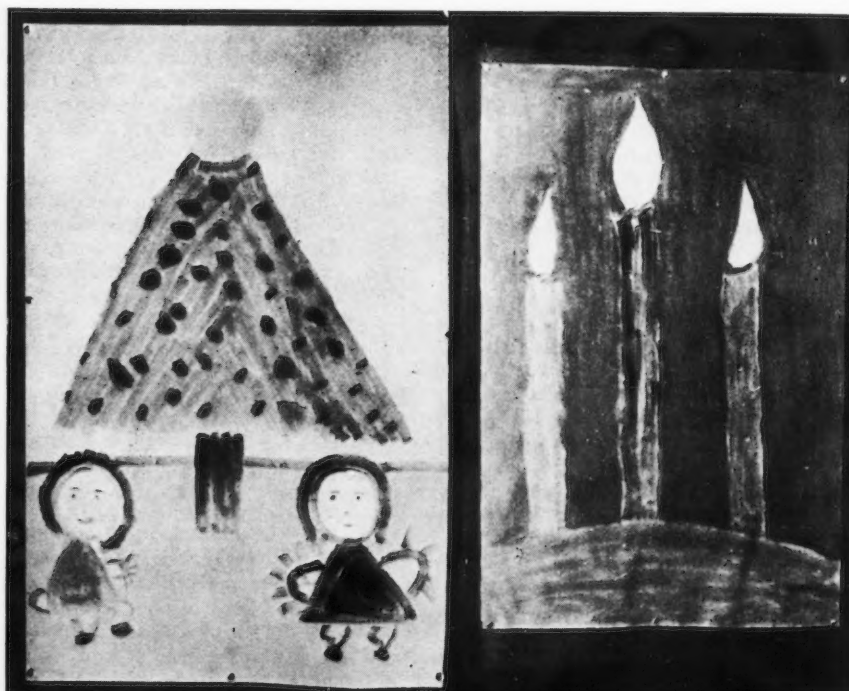
1. Collecting shells, wood, insects, stones, etc.
2. Learn about a thermometer.
3. Calendar of weather and summer activities.
4. Draw pictures of summer fun: swim-

ming, rowing, fishing.

5. Visit zoo.

6. Take care of a garden.

The correlation of religion, music, art, reading, poetry, language, stories, and games depends a great deal on where the teacher is placed, whether she is teaching city or country children, and what materials and books she has at hand. The work of necessity must be very simple for small children and not too prolonged. No attempt is made to secure cause and effect reasoning. Above all, do not forget to remind them, over and over, that God is the One we must thank for everything.



Betty Jane and Sally Painting Their Christmas Pictures.

Kindergarten Pictures

*Yvonne Altmann **

CHRISTMAS

I. Motivation

Christmas pictures do not need any special motivation. You have to keep children from talking and drawing pictures about Christmas or you will have that holiday with its activities starting in your room before Thanksgiving.

II. Objectives

Same as September except that dry paint will be the art medium used.

III. Development

Read the story of Betty Jane and Sally. They will tell you all you want to know about the development of the pictures.

Christmas Pictures

Betty Jane and Sally

This month Miss Altmann brought out another surprise. It was dry paint. She showed us how to use it. We used the dry paint. It is hard to work with dry paint. Many children made dry paint pictures. [The paper on which we painted pictures was 12 by 18 manila paper.] It took several days before someone was chosen to make the big pictures.

Big Christmas Tree

Betty Jane Bargholdt

It took me two days to paint my big (23 by 36) picture. It was very hard to use the dry paint.

I made a Christmas tree using yellow and blue to paint it green. I gave it a star on the top and red lights all over. The trunk I painted black.

I made two dolls. One doll had a blue dress, black hair, red feet and hands. The other had a black dress, red hair, black feet and hands. The floor I painted yellow. The floor board is black.

Flaming Candles

Sally McLain

I was chosen to make a big (24 by 36) picture.

First I started on the candles. I used dry paint and a felt brush. I rubbed paint on my brush and then put it on the paper. After I was through with one color, I wiped my brush off on sandpaper. I did not use any water. A paint rag I had close by if my hands got full of paint. I wore an apron to protect my dress. I painted the two outside candles green. As there was not any green in the box, I took blue and yellow which made green. The middle candle I painted black. All of the candles I gave yellow flames. The stand the candles were on, I made blue. The background of the paper was red.

It took two afternoons to paint it. The pictures were put up in the room. Our mothers

and some of the daddies saw them when they came to the Christmas program.

IV. Outcomes

Same as September except the handling of dry paint as an art medium and Christmas subjects were discussed in relation to making the pictures.

V. Integrations

Same as September except that many Christmas songs, stories, poems, rhythms, games were taught and told to the children.

The Christmas Kiss

*Sister M. Dorothy, R.S.M.**

A Choral Reading. The words in italics are to be accented. All the lines are to be said in a slow rhythmical manner.

WINDS [*heavy*]: *We winds* blew over Bethlehem.

STARS [*med.*]: *The winds* blew over Bethlehem.

CLOUDLETS [*light*]: *The winds* blew over Bethlehem.

ALL: Where lay the Christ Child sleeping [*in awed manner*].

STARS: *We stars* looked down on Bethlehem.

*Sisters of Mercy, Mother House, Albany, N. Y.

WINDS: *The stars* looked down on Bethlehem.

CLOUDLETS: *The stars* looked down on Bethlehem.

ALL: And spent the night time peeping [*softly*].

WINDS: *We peeped* down through the rafters [*Children shade eyes and look down.*]

STARS: *We peeped* down through the rafters.

CLOUDLETS: *We peeped* down through the rafters.

ALL: And saw a little Child [*softly*].

WINDS: *We puffed* the tiny cloudlets.

STARS: They *puffed* the tiny cloudlets.

CLOUDLETS: They *puffed* us tiny cloudlets. ALL: To be pillows for His Head. [*Children fold hands next to cheek as if sleeping.*]

CLOUDLETS: They *puffed* us tiny cloudlets.

ALL: To be a mattress for His bed.

WINDS: *We winds* did try the hardest.

To give Him softness there.

STARS: *We stars* lit up the skyway

ALL: To show the clouds the stairs.

WINDS: We gently urged them downward [*softly*].

ALL: And downward soft they crept.

STARS: We hushed them on their journey.

[*Children put fingers to lips.*]

We knew the Baby slept.

CLOUDLETS: They told us to seep softly [*very softly*].

To where the Baby slept.

ALL: Then came the little cloudlets

All tucked in flannel mist

They seeped into the manger,

The little Babe was kissed [*softly*].

Projects in Religion

*Sister Agnes Cecilia, S.S.J. **

Are we religious teachers aware of the responsibility that is ours when we stand before Christ's little ones in the classroom? To make religion part of the lives of our pupils should be our constant endeavor. We must make it so vital and alive that the children will, even unconsciously, recognize religion as the most important thing in life. To accomplish this, I am going to consider today four points which I think will help to give religion the prominence which belongs to it: mental prayer, dramatization, storytelling, and preparation of the teacher.

Our aim in the religion class is to form the minds of the children to Christ's life and their conduct to Christian ways of life. We must make religion practical for them. Children learn to do by doing. Visual reminders play an important part in teaching children to know and love God. Many practices taught in the

first grade will remain with the children all their lives. A good example of this is the brief meditation on the crucifix. The teacher can talk briefly to the children in simple, but forceful language, about the Crucifixion. The children are making pictures in their own minds of the scene. At the end of the talk, the teacher can say, "Now, because we want to know and love God, we are going to think about Him every day, and, while looking up at the crucifix for just one minute, we shall think something about Him — or, better still, say something to Him without moving our lips." When the minute is up, the teacher can use her own ingenuity in getting from the children what they thought or what they said while looking at the crucifix. The response may be, at first, a little disappointing, but if the teacher makes this a daily practice, the grace of God will do the rest. Her own heart must be in this little practice and she, too, must look at the crucifix conscious of the many eyes glancing at her. These children are raising their

*Kindergarten Director, Oshkosh, Wis.

*Nazareth Hall Convent, Rochester, N. Y. From an address delivered at Teachers' Institute, September, 1945.

hearts and minds to God; they are making a short meditation. They are learning to think in religion, which is the best preparation for life that we can give the children.

It is a good thing sometimes, just before the prayers opening the morning and afternoon sessions, to have a little exercise of realizing the presence of God. The question reverently asked, "Who is in this room?" may bring forth the answer, "God!" A moment's perfect silence or a repetition of the words, "God is here!" may bring about the desired end.

Besides mental prayer there are other means of forming in the child's mind basic concepts of the truths of his religion. Dramatization is perhaps the most appealing to the child himself.

The Power of Dramatization

From the earliest times, the Church has been interested in presenting her mysteries to the faithful through dramatization. The church, indeed, began the medieval theater, which was essentially religious, whose purpose was to instruct the faithful in the tenets of their religion. There is no antipathy between the Church and dramatization. Because of its traditional association with religion, it has been an excellent aid in teaching this subject. Dramatization follows the nature of the child. He wants to express himself. This is his dramatic instinct—as real as any other. Progressive education is always insisting on teaching one to use the natural instincts of the child, sometimes wrongly so. But it is a wise teacher who utilizes the child's dramatic instinct in her teaching, since, whatever the child learns by doing, he learns well. The child doesn't forget the story of Adam and Eve when he has been Adam or the serpent or one of the characters involved. Dramatization is an unparalleled experience for him—it is active participation—it is self-activity of the learner—a principle which our Lord, Himself, used in His teaching.

Dramatization in all subjects then is stimulating to the child. He likes to do it. But particularly in the study of religion is it valuable. The dramatic material embodied in our religion—in the Bible, the lives of the saints, the public acts of devotion, the rosary and stations, is vaster far, deeper far, and better than any other course, because it deals with the origin, nature, and destiny of man—which is the subject of all good drama.

The characters they meet in religion class—Adam, Noe, David—are strong and interesting children. Just as a child comes from a theater pretending to be Bing Crosby, so, should he come from religion class thinking about the character.

One chief objective of dramatization in the teaching of religion is to help the child to like as well as to love God—to make him feel at home with our Lord, and our Lady, and St. Joseph—to make him walk with his religion, to make it a living, moving thing.

Tell the Story

You, as the teacher, must know the story well and make it clear to the children before

they begin. You must be a constant guide in the actual doing of the dramatization, keeping it well ordered, helping him as to direction, etc.—still letting him use his own words and not making perfection an objective at all. The object is not an artistic presentation—but a valuable experience for the child.

Here is a valuable means of keeping the spirit of the season and even of the Mass of the day; for example, at Pentecost, dramatize a story in which the Holy Ghost answers the prayers of the children by telling them some things to do—help mother with the dishes, stay away from the water, pray to our Lady. The Holy Ghost would be a real character—a little boy concealed in the cloak-room, with the other characters in the front of the room waiting for the inspirations.

To you who have made use of this work in the teaching of religion, these ideas will be understandable; to those who have not tried it, perhaps they seem impractical. To prove to those who are skeptical as to its value, let us take as an example of the procedure the story of the Finding in the Temple.

Choose Characters

First tell the children the story, then walk through it with them, that is, giving them the idea of what they are to say and showing them the manner and the direction.

Name all the characters you will need—our Lady and a group of women; St. Joseph and a group of men; our Lord as a little boy; and three or four doctors of the law.

Children Supply Lines

Everyone in the room must be thinking hard about the story. You might begin the dramatization with our Lady and some other women (coming from the left side of the front of the room) arriving at the place where they are to meet the men. Keep our Lady in the center of the group and tell her to be very sweet and kind to the other women. Tell them to have a little conversation about the feast, how good it is to be out of the city, how tired they are, or something which they imagine. When they have said a few lines, bring in from the right side of the front of the room St. Joseph and his men. One man may begin his dialogue by saying, "How did you get here before us?" But even as he is saying this, our Lady has spied St. Joseph behind the others—without Jesus. Each man goes to his wife. Our Lady meets St. Joseph in the middle of the room. The others go to their seats quietly. Our Lady and St. Joseph remain. Suggest some lines to them now and see what they will do with them. Our Lady might say, "Joseph, I thought Jesus was with you!" And then Joseph, "And I thought He was with you!" And then our Lady, "Where can He be?" Then St. Joseph, "He is probably with some of our people. Come, we'll ask them."

All Take Part

Then have them inquire of the children in their seats—our Lady going down one aisle and St. Joseph another—"Have you seen Jesus?" Everyone answers, "No!" or whatever

he wishes to say. Then our Lady and St. Joseph meet in the back of the room looking hard three times. You do this because they looked for Him three days. Finally, as they come near the front of the room (on the fourth time around) our Lady sees our Lord standing before the doctors in the temple (you must place them in the front of the room as our Lady and St. Joseph complete their third time around).

Mary walks up to Jesus—Joseph follows more slowly.

OUR LADY: "Jesus, do You know that Your father and I have been looking for You for three days, and that we have been very worried about You?"

JESUS: "Mother, didn't you know that I must be about My Father's business?"

Our Lady and St. Joseph bow their heads. Jesus goes up to them—puts one hand in St. Joseph's one in our Lady's, and they walk home together.

Now the children have the idea. You have walked through it with them. At this point repeat it, giving them less help each time it is done. Let them improvise where they will.

The repetition with a change of characters will make a living thing of this or any other story you may choose to dramatize.

Storytelling, too, is a perennial motivation of the child's interest. It should be the aim of our catechetical efforts so to present the faith to the minds and hearts of the young that it will open out to them an avenue to vital experience.

The Divine Story

Children should be formed to Christianity by the story of the Saviour. The story of Jesus is a divine wonder tale of which all fairy tales are but a feeble echo. The first contact of the child mind with the religion of God should be through this story. In all the stories of the life of our Lord details are a great help toward success; the same story may often, with advantage, be made to last for several consecutive days. Do not hurry, build up the pictures vividly, that they may linger in the children's minds exactly in the same way as their fairy stories do, but with a different atmosphere clinging around them.

"Where did we stop yesterday?" is a very effective way of reviving the keenest interest. Interest is the touchstone. As Fulton Sheen says: "You can tell a child a story a hundred times and he never grows weary. 'Do it again,' he says." Whatever interests the pupils should be stressed; whatever awakens no interest should be discarded immediately.

To make my meaning clearer, I will show what can be done with the story of "Our Lord Blessing Little Children."

Blessing the Children

Tell the little ones in very simple words how our Lord loves us all—how, when He was on earth, He loved everyone to whom He spoke or who spoke to Him, but there were some whom He seemed to love better than others, and among these were little children, such as they are now.

Make the story real to them by repetition, by actions, and by pictures:

Our Lord used to lay His hands on the heads of little children who came to Him, or who were carried to Him in their mother's arms. Our Lord used to say a prayer over them and bless them.

In talking with the children, bring out that our Lord is the same today as He was then—that He wants them near to Him now, as He did then—that very soon they will have Him closer to them than He has yet been—He will come into their hearts on the day of their First Communion.

Keeping Christ between the covers of a textbook is exactly what we do, unless we teach Christ constantly in words, actions, and everything else we say and do as teachers. The chief reason for our existence as religious teachers is that we teach Christ. Of course, the old axiom always holds, that no one can give what he, himself, does not possess. To teach Christ well—in fact to teach Him at all—He must be known very intimately by the teacher. Where will she obtain this knowledge? It is from Christ, Himself, the teacher learns how and what to teach. From the Sacrifice of the Mass which she offers each morning in union with the other members of the Mystical Body, she learns how to love Christ and His little ones. The Mass is called the school of the spiritual life where the Divine Teacher imparts His knowledge to all who offer the Holy Sacrifice to His heavenly Father. Since religion is love of God and neighbor, here is the first place to learn religion.

Preparation for Teaching

Besides offering the Mass, the teacher should read and reread Holy Scripture. It is in the New Testament that we find the Divine Teacher giving us lessons in the best pedagogical methods. Walk with Him, talk with Him, and above all, love Him. Prayer and contemplation also play an important part in making religion live. All religious orders have time designated for this purpose and this is an invaluable aid to the teaching of religion which cannot be neglected. In these days of hustle and bustle, too little time is devoted to the reading of spiritual books, but I would like to suggest just a few that will aid the teacher in her quest for making religion come alive. Marmion's *Christ Life of the Soul*, *Christ in His Mysteries*, Adam's *Christ, Our Brother*, Vonier's *Christianus*, Wesseling's *Liturgy and Life*, and Goodier's *Life of Christ*.

Last, but not least, I would suggest that the teacher prepare herself by entering into the habit of intelligent, devout participation in the liturgical life of the Church. With the Church, she will celebrate the Incarnation and Resurrection of Christ, living with Christ and His mysteries throughout the year. In this way, she will learn to know and love Christ, and loving Him she will impart this love to the little ones whom He has given her.

Thus, with this privilege of teaching Christ's little ones comes a serious obligation of doing more than just teaching the catechism. The children are to be made God minded.

When Christmas Comes

*Sister M. Limana, O.P. **

[Exercise for any number of children.
Numbers indicate speakers.]

1. When Christmas comes we love to think About the Holy Child, Whom Mary cradled with delight, While angels sang and smiled.
2. We then recall Saint Joseph, too, Who with the greatest care, Protected them from cold and harm Within the stable bare.
3. How thrilled St. Joseph must have been, That wondrous holy night, The Infant Jesus to adore With choirs of angels bright.
4. What joy could equal his when he Beheld the Saviour's face, And when he took from Mary's breast The Baby to embrace.
5. Most modestly he must have led The shepherds to the Child, And smiled while they in turn adored The Infant sweet and mild.
6. He thanked them graciously, I know, For all the gifts they brought To Mary's precious darling Boy, Whom eagerly they sought.
7. And when the Wise Men three had found The Babe of Bethlehem, How humbly then he must have showed His gratitude to them.
8. If like St. Joseph we would be To others true and kind, We, too, with Mary and her Son Great happiness could find.
9. Before we scamper off for home, Let's sing a joyful lay, And wish the people present here A merry Christmas Day.

[All join in the song "Happy Hearts."]

1. Hap - py hearts of lov - ing child - ren, Hon - est eyes that dance and smile
2. We a - gain re - new the sto - ry Of the Sav - iour's ho - ly birth,
3. Like the poor but fer - vent shep - herds Let us kneel at Jesus' feet,

1. Fill the world with hope and plea - sure That make life here worth the while.
2. When in Beth - le - hem the an - gels Told that He had come to earth.
3. And with Ma - ry and Saint Jo - seph Lov - ing - ly our Sav - iour greet.

CHORUS: Mer - ry Christ - mas Mer - ry Christ - mas Is the greet - ing we ex - tend,

May you all en - joy the bless - ings Of the sea - son to the end.

*St. Luke's School, Plain, Wis.

The Fabric of the School

Principals Should Understand Maintenance

*Brother Eugene Streckfus, S.M. **

Catholic Universities Should Instruct Principals and Teachers in Charge of Maintenance How to:

1. *Set Up a Time Schedule on Program Clocks in Our High Schools.* The metal disk type and the tape type are a mystery to most school authorities and teachers. It is a costly procedure to call repairmen for such minor difficulties.

2. *Read and Inspect Blueprints and Specifications for Repairs and New Structures.* With little instruction and some field work surprising results can be attained in this field of education.

3. *Find and Use the City Code Book for Buildings, Exits.* School authorities should know what type of and how many drinking fountains are required in a given school. The proper location and number of lavatory facilities should be known by those in charge of a school.

4. *Locate Recessed Bulletin Boards and Trophy Cases Where and When Necessary.* These items call for the proper type of artificial illumination.

5. *Duplicate Locker Keys from the Originals With a Minimum of Cost.* Too much of this work is given over to the locksmith and the salesman.

6. *Specify for the Proper Mounting of Blackboards in Classrooms.* It is important to have the proper height and size in blackboards and bulletin boards. This should be made the personal concern of the school authorities.

7. *Locate Many of the Troubles of a Sewage System and Water Lines.* School authorities should be able, in many instances, to tell the repairmen just what to do and in some cases how. Repairmen have the habit of making jobs for themselves—Teachers just don't have their feet on the ground!

8. *Specify How Many Shower Heads Are Needed for a Given Number of Bathers.* The hot water supply system should be adequate to carry these showers and other outlets in the building at proper temperatures. Dressing space and drying rooms are needed for athletic equipment.

9. *Plan a Gymnasium or Auditorium for a Given Population.* Various types of seating equipment should be checked for space and usefulness. The size of the floor should be checked for the type of games played. Proper storage facilities should be estimated.

10. *Estimate the Heat Loss of Various Types of Rooms and Walls, and Specify for*

the Proper Amount of Heat Radiation. If these figures cannot be recalled, it would be a simple procedure to locate the information.

11. *Distinguish Between the Various Types of Heating Plants.* Types of boilers and systems of piping the steam through a building should not be a closed secret. It means dollars and cents and often the comfort of teachers and children.

12. *Figure the Proper Width of the Main and Secondary Corridors for a Given Student Population.* All students' and teachers' lockers as well as drinking fountains should be recessed.

13. *Order Various Types and Sizes of Light Bulbs for a Specific Purpose or Use.* Various types of bases on electric bulbs and shapes should be studied.

14. *Order Janitor Supplies From a Reliable Dealer or Even to Call for Bids on Larger Quantities.* Surprising results in saving can be gained by calling for bids on specific materials.

15. *Figure the Size and Type of Fenestration.* Steel frames should not be used in schoolhouses.

16. *Distinguish the Various Ways of Mounting Shades in a Classroom.* The type of material is important if costs and repairs are to be kept within bounds. Blackout curtains for the science rooms are a necessity.

17. *Use Glass Block in the Proper Place.* The school administration should be able to estimate costs of this material against other standard materials. The building code usually has limitations to the use of glass block.

18. *Check the Architect's Blueprints for the Proper Type and Number of Exits.* This readily can be estimated from a building code book under the classification of Schools.

19. *Estimate the Size of a Playground for a Given School Population of Children.* The size and layout of a football field or baseball diamond should be determined by and specified for the architect's information. Track and tennis courts, etc., as well as the entire playground should be checked and double checked by the athletic department.

20. *Use the Various Tables and Layouts for a Modern Artificial Lighting System for Classrooms.* Spacing of fixtures and electric base plugs should be determined by school authorities and the electrical engineer and not by a "supply house salesman."

21. *Specify for a Public-Address System, Classroom Secondary Clocks, Niches for Statues.* Teachers' desks and pupil stations should be examined with care as to spacing and type.

22. *Layout a Modern Cafeteria as to Food Counter, Kitchen, Storage Space, and Ventilation.* As a rule architects do this to the detri-

ment of pupils, teachers, and cooks. School authorities should know that steam tables are on the way out, being replaced by electric heating units with temperature control for each unit.

23. *Estimate the Area Needed for the Teachers of the School for a Rest Room and for Conference Rooms for Minor School Authorities.* There is a definite need for school officers as vice-principal, athletic directors, dramatic coaches, chaplains, to have working room if they are to function properly.

24. *Specify for a Public Speaking Room Containing a Miniature Stage and Adequate Storage.* This room could have many other uses as Sodality, band, singing. Soundproofing is a "must" for this room.

25. *Locate Storage Rooms for Janitors' Materials.* All modern schools must look for and install modern conveniences for the janitors, fireman, etc.

26. *Estimate the Space and Rooms Needed for School Organizations.* School publications, parent-teacher association, and other allied groups must be accommodated. In a parish school this is of vital importance.

27. *Set Up a School So That Facilities May Be Used for Parish Activities as Card Parties, Sodality Meetings, Banquets, Plays.* This contributes to the utilization of a school.

28. *Specify for a Modern Medical Room for a School.* Girls' needs are different from boys' in this respect. A mixed student population changes the plan again.

29. *Write Out a Program of Work for the Various Janitors and Maintenance Men.* This calls for a certain degree of accuracy. Personal experiments must be made to determine these items and their timing.

30. *Use the Proper Type of Maintenance Material.* Surface treatment of floors differs with various materials used, as wood, linoleum, asphalt block, maple wood, pecan wood.

31. *Call the Proper Repairman for the Job.* Businessmen appreciate the fact that school authorities know their P's and Q's when it comes to maintenance. To call a contractor to ascertain what repairman must be called is poor business; someone pays for time!

32. *Make Minor Repairs in Electric Circuits, Water Lines, Traps, Broken Desks.* This doesn't have to be done personally but enough judgment must be used in the case to tell others what to do or even how to do a given job. Catholic institutions, in many cases, are costly because too much money is squandered for useless work, unnecessary repairs. When schoolhouses are inefficiently run the Catholics pay the bills and not the teachers.

33. *Specify for Painting a Schoolhouse the Modern Way.* Certain colors and types of paints and varnishes are never used in a schoolhouse. This knowledge readily can be obtained from school publications or the large supply houses.

34. *Use Sanders, Scrubbers, Polishers, and Keep Same in Good Working Condition.* Per-

*North Side Catholic High School, St. Louis 13, Mo.

sonal check on machinery by requiring date checkups is not a waste of time.

35. *Manipulate Modern Heating Units and Controls in the Proper Way.* Boiler controls are made to be operated by janitors and it is not expecting too much for school authorities to understand their proper usage.

36. *Select the Proper Tools for Outside Maintenance as Lawn Mowers, Rakes, Shovels.* Parents of our children will be pleased to hear that their teachers are practical to a certain extent.

37. *Sublet Some of the Authority of the Principals to Teachers Who are Willing and Able to Do a Better Job Than They Under the Circumstances.* A wise administrator knows how to obtain and use all useful talents in his teaching and maintenance staff.

38. *Appreciate the Value of Manual Labor and Pay the Proper Respect to Workingmen.* A Christian teacher, especially a religious

teacher, should greet the maintenance crew the time of the day.

39. *Properly Appreciate the Fact That Teachers Are, in Many Instances, Thought of as Impractical Men and Women Who Train Only in Books and Other Theoretical Subjects.* How could a teacher instruct children in the appreciation and value of manual labor when it is foreign and hateful to himself or herself.

40. *Use Money to the Best Advantage.* Administrators and builders should get the maximum in real value out of their expenditures.

41. *Insist That the Corridors and Classrooms of the Modern School Are Sound-Proofed. At Least to the Extent of the Ceilings.* Modern children tax the nervous energy of their teachers and there is little, if any, to spare for battling noisy rooms and corridors.

42. *Acquire a Certain Number of Credit Hours in Maintenance, Operation, and Construction of Schoolhouses.*

Planning the Parish School Building

Thomas J. Higgins *

Administration Facilities

ELEMENTARY schools should be provided with an office for the administration of the school. A private office where conferences can be held with parents is desirable. A store-room adjacent to the office for school supplies and books is essential.

A rest room with toilet facilities in connection with the office suite is a convenience for the teachers. Usually an area equal to a classroom will provide adequate room for an elementary school administration suite.

In some communities, where public health service is provided, a small office for the doctor or nurse and a waiting room for the children to be examined should be provided.

The Classrooms

Elementary school classrooms should be sufficient in size to accommodate a class of forty pupils and necessary equipment desirable for proper instruction. The area of the room can be computed on the basis of 18 square feet per pupil. The width of classrooms should not be greater than twice the height from the floor to ceiling to afford adequate lighting of the inner wall of the room. Widths of 22 or 24 feet are the generally accepted standards for classrooms. Rooms wider than 24 feet will prove costly to construct, especially in a multistoried building. A room 22 feet wide with an eleven-foot ceiling height is the most economical and practical school unit for general use.

The length of the regular classrooms where children are seated formally in fixed places should not be greater than 30 feet; otherwise the problems and demonstrations on the front wall blackboard will be difficult to see.

As much window area as practicable should be provided for natural lighting with careful consideration for the installation and use of window shades or draw curtains for the elimination of glare.

The trend is away from dark colors in walls, woodwork, and furniture in the modern school. Light colors, with consideration for the orientation of the rooms, will make a much lighter and more pleasant classroom.

Blackboards or writing boards should be installed on the front and inside walls of classrooms. The rear wall may be covered with corkboard or blackboard as dictated by the program of instruction. The trend is generally for more individual desk work and less blackboard drill. Writing boards need not be more than 36 inches in height from chalk rail to top molding. The height of the board will be adjusted to the pupil grade groups by the distance the chalk rail is above the floor. The wider use of corkboard area in a classroom for the posting of current material is becoming popular. A map rail over all writing boards and corkboards will prove a valuable aid in teaching and demonstration.

If wardrobes or coatrooms are chosen as the means of caring for the children's wraps, the floor area required for these facilities must be added to the size of the classroom.

Doors to classrooms should be three feet wide, to permit movement of equipment, and always should swing out. It is a good safety precaution to install locks on classroom doors that can be locked from the corridor side to prevent entry, but always unlatched from the classroom side for exit.

The Kindergarten

Most new parochial schools in urban communities now include a kindergarten in the plan of the building. There has been too much

emphasis placed on the architectural treatment of these rooms in many modern school houses. The room should be sufficiently large to accommodate the anticipated class size on the basis of 25 square feet per pupil. A storage room for equipment is essential. A wardrobe and toilet facilities adjacent to the kindergarten are desirable. One toilet and lavatory will suffice, as there should be no need for separating the sexes at this age level. The toilet facilities, of course, would be used privately and individually by the children in the same manner as the bathroom at home. The toilet fixtures should be of diminutive size.

Open shelves available to the pupils may be installed under the windows. Compartments can be provided for each pupil if desired.

Corkboard and writing boards should be provided on at least two walls. Colors and decoration should be light and interesting to the children. The floor, where much of the activities take place, should be of linoleum or asphalt tile or other similar material. The design of the floor can enhance the appearance of the room as well as provide patterns for games and instruction.

An outdoor terrace or play area opening directly from the kindergarten will be found desirable and popular.

The School Library

A parochial school having eight or more classrooms should have a library room at least the size of a classroom. The size of the room should be large enough to accommodate a full size class computed on the basis of about 25 square feet per pupil. Open bookshelves not more than six feet high, with adjustable shelves, should be installed against the inside walls of the room. The number of volumes to be provided in the library will be determined by the size of the school. The amount of shelving required can be determined by figuring an average of 8 or 10 books to the running foot of shelf space. Corkboard should be provided for circulars and bulletins. Tables and chairs are the accepted means of seating the children in a library. A desk for the librarian, a card catalog file, a filing cabinet for clippings, a magazine rack, storage space, and a lavatory should be considered in planning the room.

Home Mechanics Room

A general shop both for boys and girls may be desired, or in some schools a separate shop for each may be required. The type of educational program will determine the need and type of rooms in this field. Caution is suggested in planning rooms of this type to keep them at an elementary level. A room one and a half times the size of a classroom is ordinarily sufficient.

The Gymnasium

Every elementary school should have a gymnasium. Physical education is an integral part of education, and the objectives should be educational and designed to improve the health and physical well-being of all the pupils. Gymnasiums 40 by 60 feet in size with a ceiling height of 18 feet will be adequate

*Consultant, School Buildings and Surveys, 228 North La Salle St., Chicago 1, Ill.

for the physical education requirements in most elementary schools. The gym should be a light, airy room with windows on one or more sides. Window sills should be kept seven feet or more above the floor. The best floor for most activities is wood. The walls of the gym, to a height of seven feet, should be glazed tile or other nonabrasive material with all corners rounded. Above the glazed walls, cinder block, common brick, or similar masonry construction may be used. Acoustical treatment of the ceiling will be desirable. Storage space for equipment and apparatus accessible to the gym is important.

The provision of locker and shower facilities in connection with elementary school gymnasiums is dependent on the program of the local school and the use of the facilities by the adults of the parish.

The Auditorium

The value of an auditorium in connection with the parochial school and parish activities is well recognized.

The size of the auditorium will be determined by the size of the school and the parish requirements. The size of the room can be computed on the basis of seven square feet per seat. The length of the auditorium should not be much greater than twice the width. Auditoriums should be located on the ground level or first floor, accessible to the pupils and also available for public use. The building exit code of the National Fire Prevention Association should be followed in planning the room. The acoustics of an auditorium should receive careful attention when planning the room. For most auditoriums—those seating

not more than 750—the omission of a balcony is recommended. The projection booth has become outmoded with the advent of the 16mm. noninflammable films and can be eliminated in new auditoriums.

The stage should not be skimmed in dimensions. At least 20 feet in depth should be allowed from the proscenium arch to the back wall. A greater depth is desirable. The width of the stage should be consistent with the width of the auditorium.

The use of inflammable stage settings and curtains should be discouraged, even on modern fireproof school stages. The curtains should be limited to cyclorama, a front draw curtain, and two drops, all fireproofed. For the sake of safety and the elimination of fire hazards, no space for storage of scenery should be provided.

Catholic Education News

BROTHER DENIS EDWARD, F.S.C., CELEBRATES DIAMOND JUBILEE

Brother Denis Edward, F.S.C., Ph.D., inspector of schools in the Baltimore province of the Brothers of the Christian Schools, celebrated his diamond jubilee at Ammendale, Md., recently. Rev. James J. Murphy, C.M., of Niagara University, nephew of the jubilarian, opened the festivities by singing high Mass. Attending the dinner in honor of the jubilarian were the recently elected assistant superior general, Brother Eliphus Victor, F.S.C., from Rome; Brother A. Victor, F.S.C., provincial of the New York district; and Brother Emilian James, F.S.C., visitor of the Baltimore province. The heads of all the institutions in the district in which Brother Denis has labored for sixty years were present to do him honor. In addition, many members of his family and friends were on hand to join in the celebration.

Brother Denis Edward, whose name in the world was Henry A. J. Jeargins, was born in Philadelphia, Nov. 18, 1870. He spent eight years in St. Peter's parochial school, the five last years of which he had the Christian Brothers for teachers. He was so impressed by their example that he entered the order upon his graduation.

Brother Denis Edward embarked upon his teaching career at the Immaculate Conception School in Baltimore in 1888. After three years he was transferred to Calvert Hall College in the same city where he remained eight years.

Following these duties came assignment to Jersey City as principal of St. Mary's School, and later of St. Ann's School, Philadelphia. Much later in his life he was to serve in a similar capacity at the Central Catholic High School, Pittsburgh.

In 1911, Brother Edward assumed the presidency of La Salle College in Philadelphia, and injected new life into that venerable institution with the celebration of its golden jubilee in 1912. At his invitation, Dr. Frank P. Graves, later commissioner of education for the state of New York, began his series of lectures on the history of education which later were to form the basis for his volumes on this topic. In all of these he paid tribute to the aid given by Brother Denis Edward in presenting the Catholic theory of education.

Brother Denis Edward was destined to make several European visits which added to his knowledge of the work of the Brothers abroad. His keen perception of their work was brought to

the attention of the Baltimore district in numerous educational conferences at the provincial retreats.

During World War I, Brother Denis Edward was in charge of St. John's College, Washington, organizing a school for commerce and finance and also inaugurating the first of the many later mothers' clubs which have helped so greatly in the work of the Brothers.

In concert with the Rev. Dr. John J. Griffin, O.S.A., and Rev. Martin Hehr, C.S.Sp., of Duquesne, he brought together the Catholic college presidents of Pennsylvania, out of which was developed the present College Presidents Association of Pennsylvania.

As head of the philosophy department at St. Thomas College, Scranton, Brother Denis Edward so favorably impressed both the leaders of education in the Diocese of Scranton and his own superiors that he was appointed president of the college in 1921. During his term of nine years many innovations were brought about: the changing of the title of the institute to that of the University of Scranton, the inauguration of teachers' institutes, the symphony orchestra music appreciation courses of the late Dr. Felix Gatz, the new interest in nurses' education shown

by lectures in sociology and nursing ethics, as well as the upsurge in enrollment in more clearly adapted evening school courses.¹

Following his work as president of the University of Scranton, Brother Denis Edward was appointed inspector of schools, a position which he now holds. His interest in the younger members of his order is intense and his visits to the schools and De La Salle College in Washington, where the Brothers are prepared for teaching, are looked forward to by all the ambitious future teachers.

Brother Denis Edward has been active in many educational associations. Through his efforts the educational conferences of the United States has brought together the work of all five provinces of the Brothers in America. He has spoken frequently before meetings of the National Catholic Educational Association and served for some time as president of the Catholic Educational Association of Pennsylvania. Since 1929 he has been a member of the advisory board of THE CATHOLIC SCHOOL JOURNAL and has taken part in the constructive annual meetings held by that body in the interest of this national publication.

¹The University of Scranton now is in charge of the Jesuit Fathers.

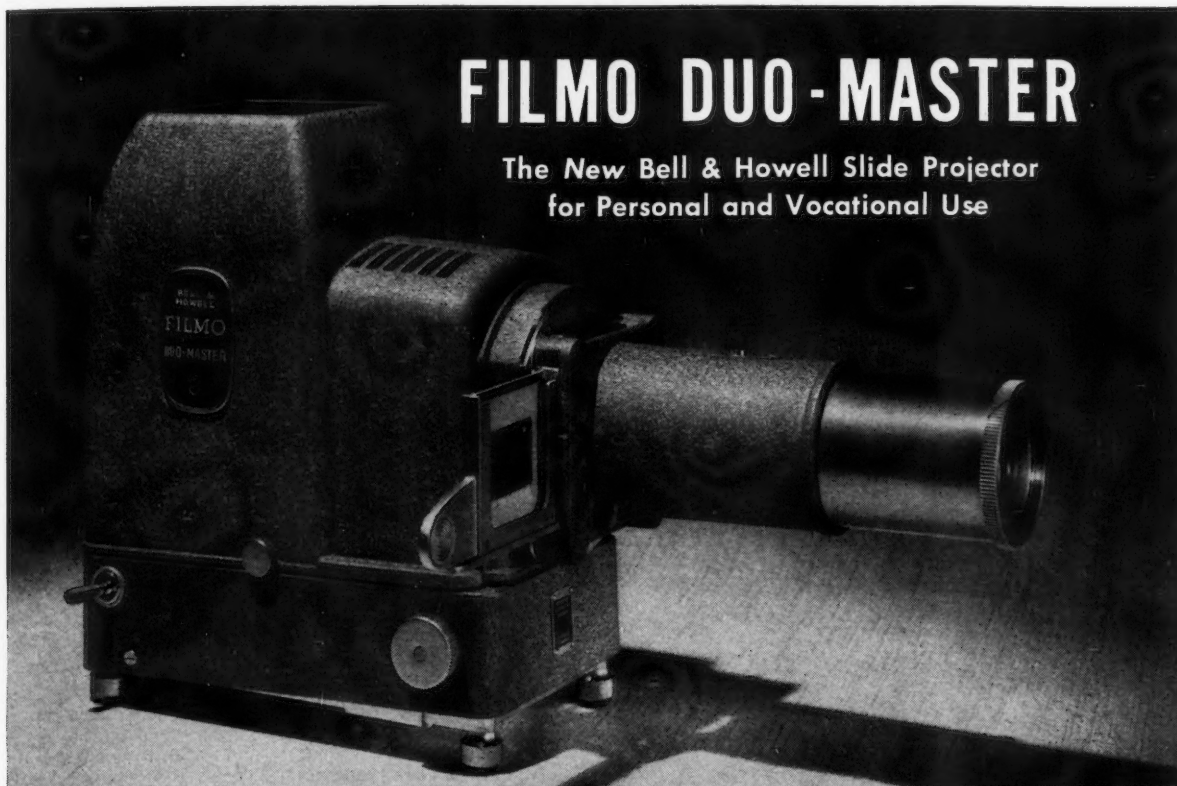
RURAL LIFE CONFERENCE DISCUSSES EDUCATION

The National Catholic Rural Life Conference held its annual convention at Green Bay, Wis., Oct. 11-15. The philosophy of the rural life movement was well expressed by Most Rev. Peter W. Bartholome, coadjutor bishop of St. Cloud, in his sermon at the pontifical high Mass. "Point out to the Catholic farmer," he said, "that God's plan for the social existence of man in this world can best be worked out on the land. Show him that the dignity, independence, and freedom of a man can reach its fullest stature on the land and not in the industrial world. . . . It is not science, but religion, with its spiritual, ethical, and philosophical qualities, capable of putting the mechanics of science to its proper use for human society in accordance with equity, justice, and charity, that can improve the status that man has reached at this time. . . . Materialistic planning has failed, men are groping about for something firmer, more basic, and simple in their social remedies. The bottom has fallen out of the economic, social, and rationalistic panaceas offered by unbelieving thinkers and planners. The

(Continued on page 14A)



Brother Denis Edward, F.S.C.
Inspector of Schools, Baltimore
Province, Brothers of the
Christian Schools.



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Catholic Education News

RURAL LIFE CONFERENCE

(Continued from page 374)

world needs Christ. The Catholic Rural Life Conference must bring Christ 'The Way, the Truth, and the Life' to men."

Farming as a Way of Life

Most Rev. Stanislaus V. Bona, bishop of Green Bay, celebrated the pontifical Mass at this first full convention of the Conference since the beginning of the war. Twenty bishops, several hundred priests and nuns and numerous lay folk participated. President Truman sent a greeting stressing the vital importance of rural life.

Most Rev. William T. Mulloy, bishop of Covington, president of the Conference, dwelt on another principle of the rural life movement, that of encouraging Catholic farmers to stay on the land. "The fathers of this country," he said, "envisioned the U. S. as a commonwealth with a widely distributed ownership of property in land." Corporation land owning, he declared, is not an American institution.

Other speakers urged an enthusiastic religious life, the development of co-operatives, and the strengthening and improving of rural education.

Rt. Rev. Msgr. Luigi Ligutti, who was re-elected as executive secretary, said: "There is room for more full-time farmers on a highly efficient, high quality, scientific, remunerative basis."

Problems of the Rural School

On Saturday, October 12, the Conference devoted the entire day to school problems.

Sister M. Samuel, of Grafton, Iowa, discussed "The Elementary School Teacher," Sister M. Mark, Granger, Iowa, "The High School Teacher," Sister M. Cannice, of Butler, Wis., "The Urban Teacher," and Sister M. Helene, Adrian Mich., "Rural Life and Art." The opening remarks were made by Rev. Edward J. Westenberg, Green Bay diocesan superintendent of schools, and the chairman of the meeting was Rev. Jerome V. MacEachin, of Lansing, Mich.

Sister Samuel advocated study changes in schools which have several grades combined. "If the adjustments are made to allow fewer presentations in the schools with several grades to the room, rural teachers will be able to give better and longer service to the community, and the little country school will be a happier and more livable place than it has been," she said.

Teach Rural Living

Sister Mark discussed the problem rural high school teachers have in putting across rural life philosophy. She asserted that teachers are inadequately prepared for instructing in rural schools; the needs and interests of rural children differ from those of their city friends. "The attitude and understanding of the rural environment will determine the success or failure of one as a rural high school teacher. Bright lights, excitement, and noise must not be held up as the apex of culture."

Sister Helene said, "Art is not a vapid theory but solid, practical work done as well as it can be done. Agriculture is work. When it is so well done that it has beauty, truth, and goodness in it, we can speak of it as art." Catholic rural school teachers, she said, "must insist on Catholic craftsmanship. They must maintain the dignity of rural thought through dignity and quality in rural propaganda."

Sister Cannice discussed ways of teaching rural life philosophy. "I am convinced that the growing generation will be prepared for wholesome life in rural areas if we teachers, through prayer, sacrifice, study, and direction, inculcate a love of God's choicest spot on earth—the wide open spaces of the country," she said.

The 1947 convention of the National Catholic Rural Life Conference will meet at Lafayette, La.

Confraternity Meets in Boston

The first postwar Congress of the Confraternity of Christian Doctrine and the eighth national congress was convened in Boston under the auspices of the Most Reverend Richard J. Cushing, archbishop of Boston and the general direction of the Most Reverend Edwin V. O'Hara, bishop of Kansas City, the founder of the American Confraternity.

Following the experiences of previous congresses, the diocesan directors met on Friday evening and Saturday was devoted to the problem of teaching religion in schools as a formal school activity on the high school and elementary school levels.

On Sunday the pontifical high mass in the Boston Garden was sung by His Excellency the Most Reverend Amleto Giovanni Cicognani and the sermon was preached by His Eminence Francis Cardinal Spellman of New York. At the close of the solemn high Mass the function and place of the Confraternity in the life of the Church in America was redefined by the papal delegate.

All schools were closed for the Confraternity meeting, and on Monday and Tuesday the Confraternity set itself to the most serious task of studying the teaching of religion to all groups and types of people in and out of the parochial school, the blind, the rural and the urban children with the emphasis on methods and techniques and a most important program on preparation and training conducted at the Seminary at Brighton.

Approximately 75 archbishops and bishops were in attendance at the congress. The papers presented were formally read and discussed and then summarized at the close of each meeting, following a custom of previous congresses. The discussion groups with high school students in several of the evening sessions was a feature of the convention which attracted comment and unusual interest and attention.

The address by Archbishop Cushing on the spirit and teaching of Pope Pius X and the call for the restoration of all things in Christ by the Congress affirmed and confirmed the movement within the Congress for the canonization of Pope Pius X. A beautiful souvenir edition of the address of His Excellency the Most Reverend Richard J. Cushing built around Pope Pius X was prepared and distributed by the Congress and can be secured free for the asking by addressing Miss Miriam Marks, secretary of the Congress, at 1312 Massachusetts Ave., N.W., Washington, 5, D. C. The souvenir booklet is beautifully illustrated and will serve as excellent teaching material and in popularizing the cause of Pope Pius X.

The Confraternity of Christian Doctrine Congress has now become one of the most important religious revival expansions of the Catholic Church in America. The work is

being guided very carefully by its founder, Bishop Edwin V. O'Hara of Kansas City. The excellence of the programs and the very highly professional character of the material presented during the Congress marks a majestic step forward in the progress of the Catholic Church and Her effective service in the United States through the teaching of religion.

Pope Pius XII Greets Confraternity

The Confraternity of Christian Doctrine held its eighth national congress in Boston, October 25-29. The outstanding importance of this meeting of an organization which the Holy Father wishes to flourish in every parish was emphasized by the special address which he broadcast to the meeting on October 26 and which was published in the newspapers on Sunday, October 27.

Most Rev. Richard J. Cushing, archbishop of Boston, under whose patronage the congress was held, addressed a letter of invitation to the hierarchy, the clergy, the religious, and the laity of all countries, dioceses, and parishes in North, South, and Central America. Nearly 100 bishops and archbishops and hundreds of religious and lay people responded, including dignitaries from Canada, Mexico, and South America.

There were general sessions and sessions for the clergy, for religious, for the adult laity, as well as special discussions relating to the apostolate of youth, diocesan directors of the Confraternity, and other special groups. A feature was the teachers' institute. All the discussions converged on the theme of the congress: Religious Instruction—The Basic Need for Unity Among the Peoples of the World. The objectives of the Confraternity are to offer religious instruction to children and youth who are not privileged to attend a Catholic school and to adult Catholics and non-Catholics who lack a knowledge of the truths of our faith.

THE MESSAGE OF POPE PIUS XII

Venerable brethren of the Episcopate, beloved sons of the clergy secular and regular, our most dear children of the laity, members all of the Body of Christ, what wonder that you have responded with such loyal and holy enthusiasm to the invitation of Boston's zealous and large-hearted Archbishop, and from the widespread sections of the three Americas have flocked to this national congress!

That body of which you are members has been threatened. That Body of Christ which is His Church is menaced not only by hostile powers from without, but also by the interior forces of weakness and decline.

You have been alerted to the danger. The growing weakness, the devitalizing process that has been going on—we speak with sorrow in our heart—going on in not a few parts of the church, is due chiefly to an ignorance or at best

(Continued on page 16A)



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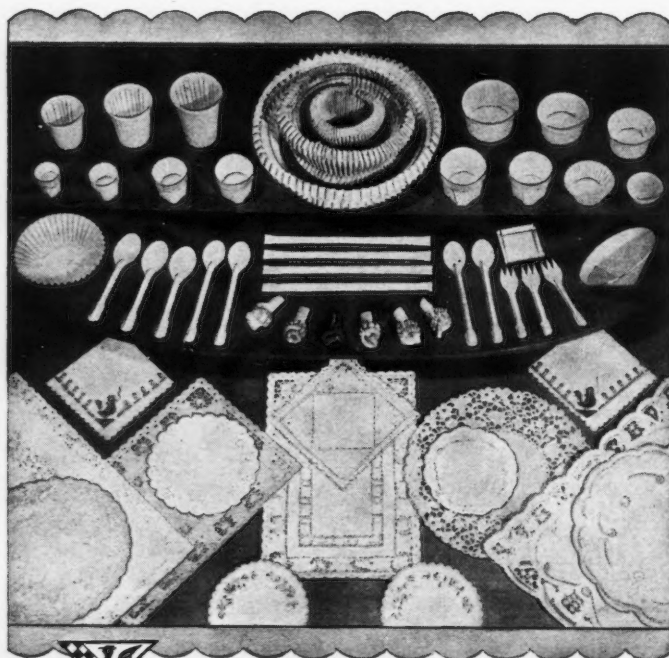
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all Thou hast given Him He may give everlasting life. Now this is everlasting life, that they may know Thee, the only True God, and Him whom Thou hast sent, Jesus Christ."

Knowledge and Life Everlasting

To know the only True God, to know that He is, to know who He is: that is the first and indispensable step toward life everlasting. Now God is not an empty word applied to some phantom conjured up out of the black caves of paganism. God is not some abstract idea decked out by scholars in alluring language to catch the adulation of vain and self-centered men and women, nor is He to be identified with the more palpable institution called the state, which at times would presume to vaunt itself the source and end of all man's rights and duties and liberties.

God the Beginning and the End

Before the beginning of all these things the only True God, your God, was existing. He transcends all that is and all that is derives its being from Him.

"Before the mountains were made, or the earth and the world was formed, from eternity to eternity Thou art God."

"In the beginning, O Lord, Thou didst found the earth: and the heavens are the works of Thy hands. They shall perish, but Thou remainest; and all of them shall grow old like a garment:

"But Thou art always the selfsame and Thy years shall not fail."

Millions may hurry along streets of great cities absorbed in their business or pleasure or sorrows with never a thought of God, yet the only True God is no less real; it is He who sustains them in their existence.

All Depends on God

Men gather to enact laws of people, or with the praiseworthy purpose of lifting their fellow-men out of the morass of misery and despair seeded by injustice while they deliberately exclude recognition of the supreme lawgiver and universal sovereign, yet the only True God is no less real for all that. And if He has given to His creature, man, spiritual capacity to deliberate and willfully to act, He will most certainly demand of him a strict accounting of his thoughts and conduct. St. Paul made that clear when he wrote to the Romans: "We shall all stand at the judgment-seat of God—everyone of us will render an account for himself to God."

Let God Rule Your Life

Is not this denial or neglect of God, Creator and Supreme Judge of man, the fountain-head of the rising flood of evil that appalls the serious minded today and strews the path of human life with so many broken homes? If men believing in God—to echo St. Paul again—if men believing in God do not glorify Him as God and give thanks, if their faith is kept hidden in a closet of their private chamber, while immodesty, malice, avarice, and all manner of wickedness are given full use of the drawing room and public resorts, is it surprising that God should give them up in the lustful desires of their heart to uncleanness, so that when men have changed the natural use for that which is against nature, men become full of envy and murder, contention, hateful to God, irreverent, proud, haughty, disobedient to parents, without affection, without fidelity, without mercy?

Men must be brought to be conscious of the

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a very superficial knowledge of the religious truths taught by the loving Redeemer of all.

Oh, we are fully aware of the magnificent results being achieved in the Catholic missions among the infidels throughout the world: three million and more receiving instruction in the faith, almost half a million entering the church each year. Nor does the instruction of the new converts cease at their baptism; with the glowing fervor of those who have found an unsuspected treasure they are eager to increase and deepen their knowledge of eternal truth; and the missionaries, priests, brothers and sisters assisted by their devoted lay catechists do not fail them.

Many Are Ignorant

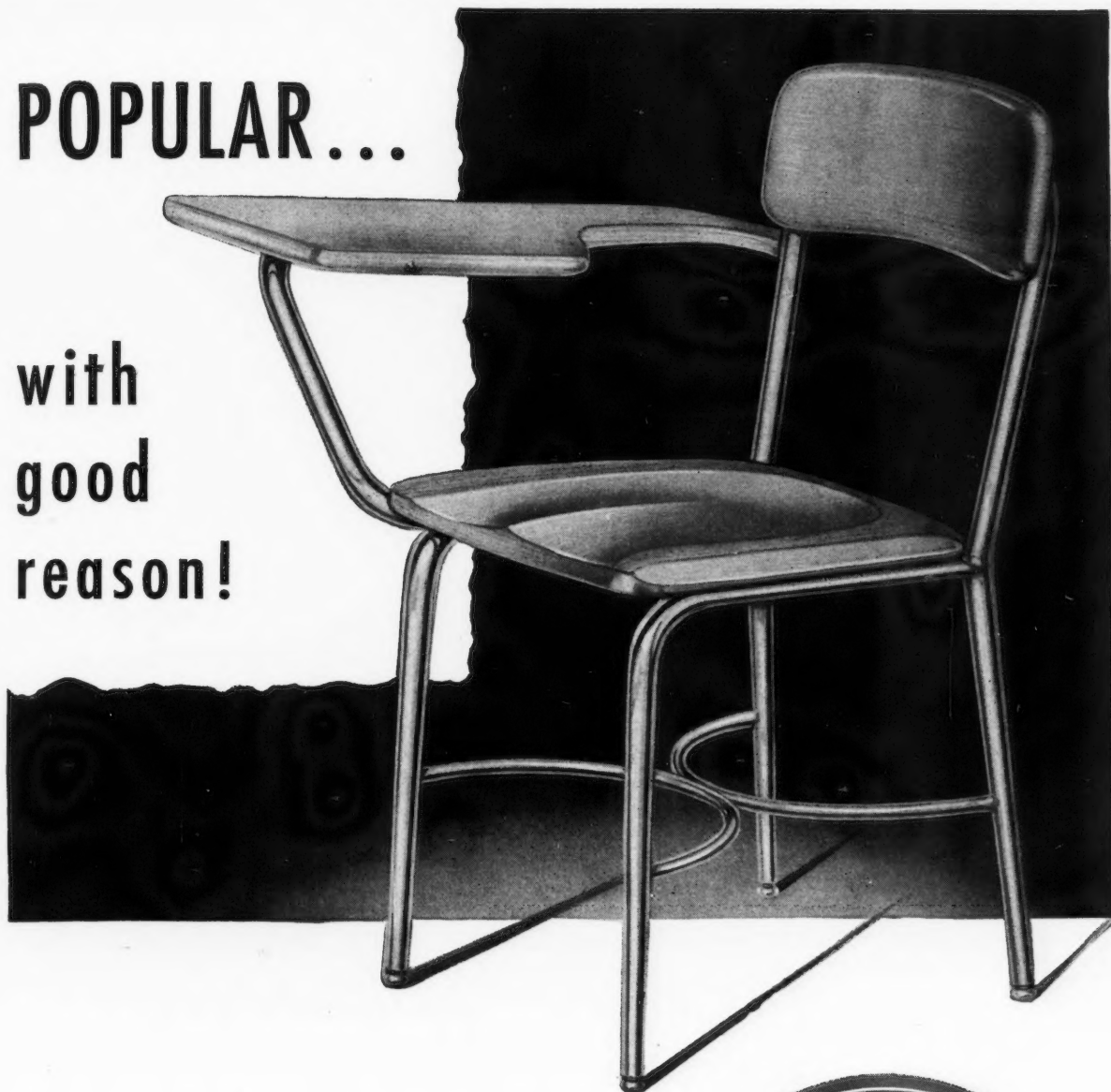
But your congress has been interested rather in those who live in countries where the true faith has flourished for generations, in those also who were born of Catholic parents and duly baptized; and these we have in mind when we say that the vigor of the church and its growth are menaced by their failure really to grasp the truth they profess.

On the eve of His Passion, having finished the Last Supper, only a brief hour or two before He entered into the crushing agony of Gethsemane, surrounded by His Apostles, who for all their weakness of the moment clung to Him with the deepest affection of their hearts, Jesus, raising His eyes to Heaven, spoke:

"Father, the hour has come! Glorify Thy Son, that Thy Son may glorify Thee in order that to

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Catholic Education News

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fact of God's existence, of their utter dependence on His power and love and mercy, and of their moral obligation to shape their daily lives according to His most holy will.

Learn God's Will

And is that will so difficult to learn? Has not God made it clear to those who seek to know? In the first of two letters which he sent to his congregation at Corinth, St. Paul reminds them that when he first came among them he professed to know only one subject. It was Jesus Christ, and Him Crucified.

Now St. Paul was a learned and cultured man, well read in law, a university man he would be called today; yet as pastor of souls he had only one absorbing interest, one consuming desire, to bring his people to Jesus Christ Crucified. For this, he knew it, is eternal life: to know the only True God and Him whom He sent, Jesus Christ. To know Jesus Crucified is to know God's infinite love for man.

"By this hath the charity of God appeared toward us, because He hath sent His only begotten son into this world that we may live by Him. And we have seen"—again it is the Disciple whom Jesus loved speaking—"and do testify that the Father hath sent His Son to be Saviour of the world. If God has so loved us, we also ought to love one another."

God's Horror of Sin

To know Jesus Crucified is to know God's horror of sin: Its guilt could be washed away only in the precious blood of God's only begotten son become man.

Perhaps the greatest sin in the world today is that men have begun to lose the sense of sin.

Smother that, deaden it—it can hardly be wholly cut out from the heart of man—let it not be awakened by any glimpse of the God-man dying on Golgotha's Cross to pay the penalty of sin, and what is there to hold back the hordes of God's enemy from overrunning the selfishness, pride, sensuality, and unlawful ambitions of sinful man?

Man Helpless Without God

Will mere human legislation suffice? Or compacts and treaties?

In the Sermon on the Mount, the Divine Redeemer has illumined the path that leads to the Father's will and eternal life; but from Golgotha's gibbet flows full and steady a stream of graces, of strength and courage that alone enable man to walk that path with firm and unerring step.

Those graces are channeled to your souls through the Church. Christ's work was not wholly accomplished at His death. In one sense it was only beginning.

Christ in the Church

He had finished, finished perfectly, the work assigned Him by the Father to do in His mortal body. But He would live on to insure that His beloved creatures should profit by the redemption He had wrought.

And so He told His Disciples He was going to build a church. Its foundation, basis of its strength and unity, would be one of them, Peter. Impregnable against the powers of evil, imperturbable amid the crash of mere human institutions, deriving always its comprehensiveness and its oneness from Him who in an unbroken, continuous line would be the successor of the first Christ-Vicar, it was to carry on until time and space are no more, until the book of human history is closed.

He gave it a Divine mandate to go forth and to teach all men of all nations. It would be the pillar and mainstay of truth. It would be the Holy Mother, imparting to Her children the life of faith and sanctity which is the pledge of everlasting life. It would be His beloved spouse, for whom He delivered Himself up, that He might sanctify her—that she might be holy and without blemish.

A Challenge from Christ

That is the soul-stirring challenge sent from the heart of Christ to the National Congress, as it brings to a close the crowded days of spiritual and apostolic activity: That the Church might be holy and without blemish. It cannot be such unless its members understand the fullness of beauty of their faith and of their obligations as members of Christ's Body.

For surely to be obliged to be holy and without blemish in the sight of God is a beautiful thing, is it not? It is to reflect, however imperfectly, the sheer white holiness of God.

Instruction for All

Instruction then is necessary, it is indispensable, not only for children in religious instruction, and it should hold the place of honor in college and university curricula.

(Continued on page 19A)

Catholic Education News

(Continued from page 18A)

Millions of you, we all know, never will enter college or university; and yet from their number will come leaders in important spheres of your national life. Are they to approach their tasks with meager, shallow knowledge of their God, of their loving Redeemer and their Mother, the Church?

What a vast harvest is opened up to your zealous labors. And how deep is the consolation that fills our paternal heart when we hear of the constantly increasing strides you are making under the stimulating guidance and example of your Bishops toward reaping that harvest.

Priests will not suffice for the work; Sisters, to whom the Church in America owes such incalculable debt, will not suffice. The laity must lend their valiant co-operation and deem it their sacred duty to equip themselves so that they may be able to explain at least simpler catechisms to their inquiring children.

The New York Martyrs

This year and this month the Church is commemorating the third century that has passed since that giant of a hero, Isaac Joques, and his lay companion, John Lalande, won the glory of martyrdom near Auriesville in what is now the State of New York. You are familiar with their story of zeal, suffering, and sacrifice.

They were catechists come to teach the truths of God's revelation in the New World. You are the successors to their apostolate. They have joined the white-robed army of martyrs before the Throne of the Lamb; but their affection for the land of their adoption and their glory is all the stronger.

With confidence, then, we appeal to their powerful intercession in behalf of the Confraternity of Christian Doctrine, while as a token of our keen, paternal interest we impart to all its members, and especially to all who have taken part in the eighth national congress in Boston, the Apostolic Benediction.

ARCHBISHOP STEPINAC PLEADED FOR CHRISTIAN EDUCATION

The text of a pastoral letter of the Yugoslav hierarchy, of which Archbishop Stepinac is the head, issued a few days before the Archbishop's arrest, has been released by the N.C.W.C. News Service, with the statement that reports from Yugoslavia say that the publication of the pastoral was one of the main causes for the arrest of the Archbishop.

Regarding efforts being made to separate the Church in Yugoslavia from the Papacy a paragraph of the letter says:

The Church Is Persecuted

"Our people know full well that where Peter is not, there neither is the Church. The strength and solidarity of the Church are founded on the rock of the Papacy. The destruction of the link with Rome would mean the destruction of Christianity and the annihilation of Catholicism in Yugoslavia—a fact which is well known by those who advise us to rend our union with the Chair of Peter in Rome."

Among the comments on the persecution of the Church are these: "The fact that so many parishes are now deprived of pastors. . . . Some priests now for a long time have been detained in camps and in prisons."

"We are not free to publish Catholic papers."
"The Church has been so seriously restricted in the right of private ownership."

(Continued on page 20A)

NOT THIS...



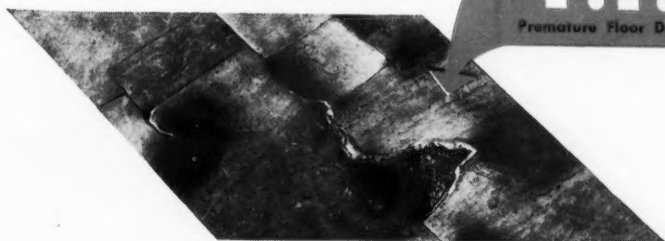
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Catholic Education News

(Continued from page 19A)

"Ecclesiastical institutions have been deprived of the opportunity of helping the poor and the aged, and that so many religious women . . . are no longer able to exercise their vocations. . . . We ourselves, for the same reasons, are no longer able to assist the poor who now as before knock at our gates."

"It is held against priests that they preach about God, about eternity, about the Pope, and about other truths."

"Likewise unjust and unfounded is the accusation which is hurled against priests that they

do not love their own land and their own nation."

"But among all the trials which press upon us, we are most particularly concerned about the fate of the beloved of God, the innocent children. And so we feel obliged to address to you some words of advice on the Christian education of youth."

Principles of Christian Education

"If the child belongs to the father and mother . . . then it must be that to them belongs first place in his education. . . . The place where the child's education begins is, therefore, in the family. . . . You have received the child from God. You must educate him for God."

"The teaching function of the Church blends

happily in perfect concord with the teaching function of the family, so that we may in truth repeat the words of Pius XI: 'The Church and the family constitute a single asylum and, as it were, a single sanctuary of Christian education' (Div. III).

"The function of the school has been aptly described by Pius XI in these words: 'The need for the public school arises from the fact that the newborn generation must be instructed in all those acts and disciplines by reason of which civil society prospers and grows, and the family alone is not equal to this task.'"

"How did schools come into being? Pius XI answers that question: 'The public school came into being originally, and mark this well, in order to enable the Church and family to work together, and it was much later that the state became associated in this partnership. For that reason, schools by their very nature, if we consider them in point of view of their historical origin, exist as an aid and complement to the Church and family.'"

"What follows from this? Pius XI again points out: 'The consequence is that the public school must not only not conflict with family and Church, but must, as is evident, co-operate with each in such a way that the three—school, family, and Church—seem to constitute one single sanctuary of Christian teaching.'"

"From these words of Pius XI it is clear that a Christian spirit ought to reign in the school, and that it is not enough that the school set aside one or another period for religion. Beyond that, it is necessary that every instruction and the whole curriculum be pervaded by a Christian spirit, so that faith may truly be said to be the foundation and crown of the entire education."

Christian Education Outlawed

"You yourselves know how far from the ideal set forth by Pius XI are our schools of today. Consider these facts which prove it:

"In our schools prayer before and after lessons has been abolished.

"From our schools has been removed the sign of our Redemption, the Cross of Christ.

"The collective students' Mass on Sundays and holydays has been abolished.

"Reception of the sacraments of penance and Communion by student groups has been discontinued.

"Lenten retreats in preparation for the Pascal Communion have likewise been discontinued.

"Meanwhile, in some of our schools religion lessons are tolerated. But there are whole regions in which no religious lessons are given, and that not only in the intermediary schools but in the elementary schools as well. And, when religion is taught, it is put in the last place in the curriculum, and a wholly unsatisfactory hour is given over to its teaching.

"Obstacles are even put in the way of priests who, because of these reasons, feel it their duty to gather together the children in the churches for religious instruction—as though it were not licit to teach religion anywhere else than in the school buildings."

Justice Demanded

"By reason of these facts we demand, as we have a right to expect, that liberty of conscience be respected in a practical way, even in children when they, together with their parents, choose to assist at lessons in religion, whether they be given in school or in church."

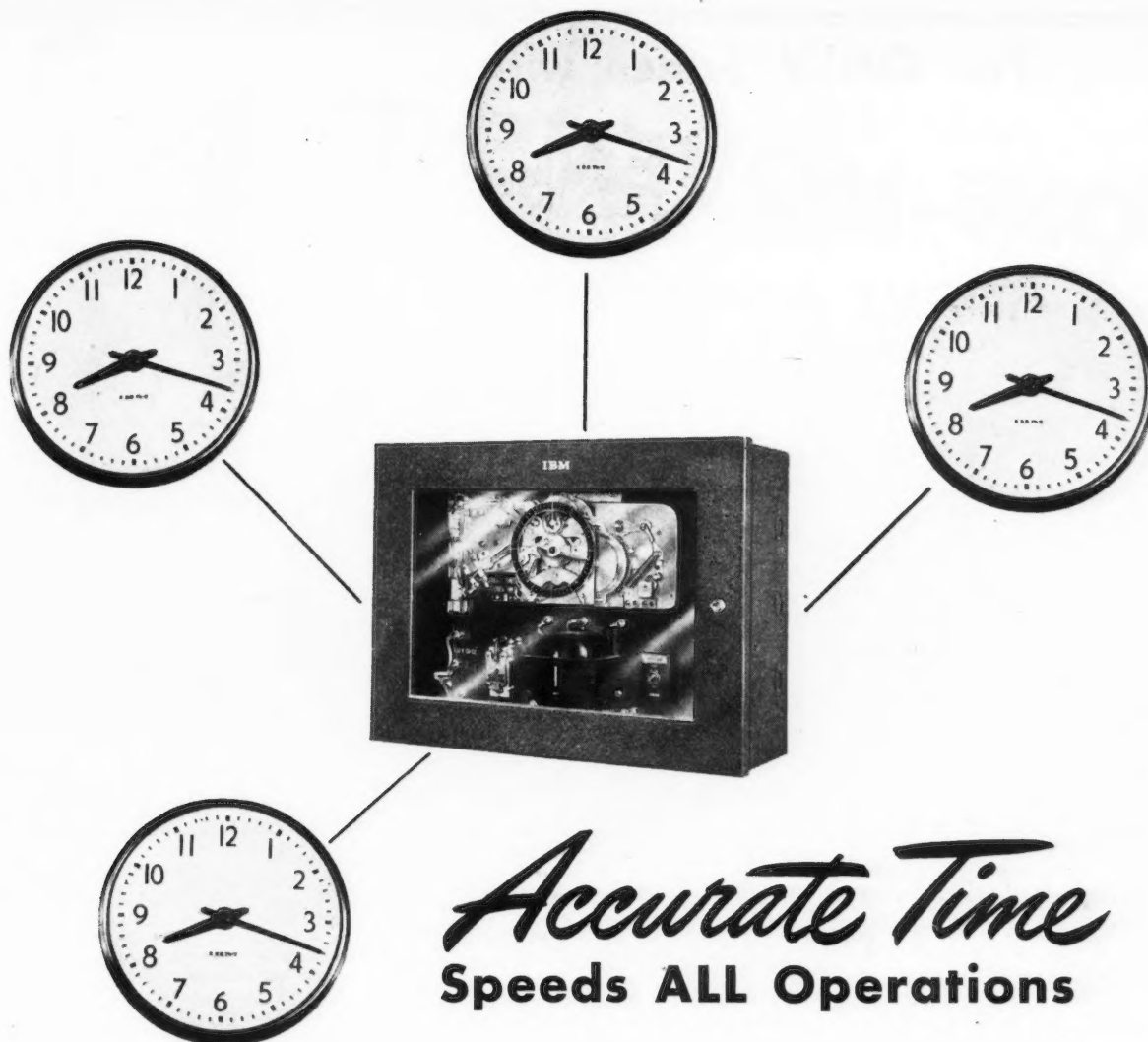
After further development of this topic, the Archbishop says:

"Let there be given a practical meaning to those beautiful words about freedom of conscience and freedom of religion.

"If on the one hand, it is permitted to diffuse materialism and atheism, let us be given complete liberty in the preaching of those truths which have come from God and which lead us to God."

"We here solemnly declare that we in no way desire to quarrel with the civil authority, for we know full well how much our nation would

(Continued on page 22A)



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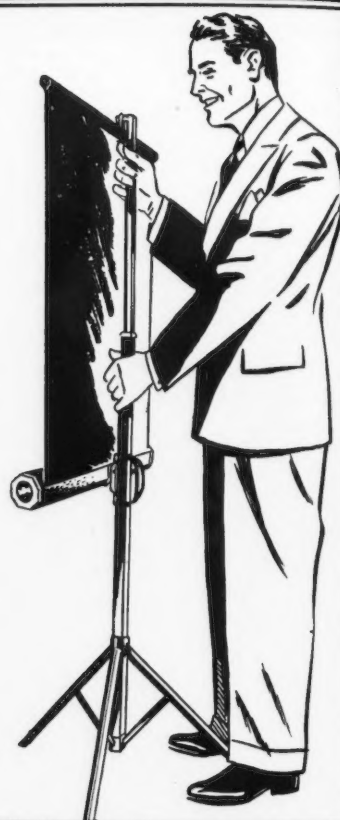
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Catholic Education News

(Continued from page 20A)

suffer if Church and State were to come into conflict. We, therefore, expect of those who are constituted in authority that they make it possible for us to educate our children in the Christian spirit, in honesty and the fear of God.

"For we educate our children, not only to be citizens of heaven, but to be perfect citizens of the temporal society. It will be the best foundation for social and economic order in our nation if youth is conscious that it must conduct itself in accord with the Commandments. So the state, if it assists us in Christian education, will be rendering itself a service."

Appeals to Constitution

"In writing this letter we have endeavored to state in restraint and clarity what we deeply feel. We have given expression to our desires and our anxieties as our pastoral duty requires. We have considered ourselves free to do so, because to us, as to all other citizens, freedom of speech and freedom of religion are guaranteed in the Constitution (Article 27).

"We pray God that He enlighten those who wield authority in our land, that they may understand that our State will best flourish when its citizens are happy—as they will be happy if they see esteemed that which is most precious to them, their faith."

BUY CHRISTMAS SEALS

DIOCESAN DOINGS

Archdiocese of Milwaukee

Rev. Dr. Edmund J. Goebel, superintendent of schools for the Archdiocese of Milwaukee, expects each elementary and high school to have an active Home and School Association—an organization of parents for co-operation with the principal and the teachers, not merely in financing special educational projects (though that is a legitimate activity), but especially in carrying out the parents' function as teachers.

The individual groups are united in the archdiocesan League of Home and School Associations. The League meets monthly, going from one school or parish to another.

One of the activities of the League is the publication of a monthly *Home and School Bulletin*. The first (October) issue for the present school year begins with the superintendent's letter to parents, stressing the fact that "parents, too, are teachers" and that "education begins in the home." Dr. John P. Treacy, head of the department of education of Marquette University, discusses the knowledge parents should have of their children and their activities. The editor, Aloysius Croft, author and editor for The Bruce Publishing Company, points out the importance of the home and school slogan for the year—Know Your Child, Know Your School. There is an article about Catholic Book Week with suggestions of good books for gifts to children. Another item explains the federal program for aid for school lunches and tells where schools in the archdiocese should apply for this aid.

The League program for meetings during the year is: September, Preschool and Primary Age; October, Health and Safety; November, Children's Literature; December, Christmas Party; January, The Child: His Inheritance and Environment; February, Guidance; March, The Adolescent Boy and Girl; April, Parent Guidance; May, Election of Officers.

Diocese of Lincoln

Enrollment for the schools of the diocese was reported by Very Rev. Msgr. George J. Schuster, diocesan superintendent, in October as 3437, an increase of 79 over that of last year. Grade and junior high schools have 2873, compared to 2771 last year; and high schools have 564, compared to 587 last year.

The eleventh annual diocesan teachers' institute was held in Lincoln, Oct. 24 and 25. More than 125 Sisters and priests registered.

Sister M. Joan, O.P., curriculum consultant to the Commission on American Citizenship at the Catholic University of America spoke on "Education for Christian Social Living" and explained the work of the Commission which has completed three outstanding projects: (1) a statement of Christian social principles; (2) the preparation of three volumes, *Better Men for Better Times*, outlining a social curriculum for the elementary school; (3) the publication of the series of basic social readers, the *Faith and Freedom* series. The Diocese of Lincoln is thought to be the first in the United States to adopt the Commission's curriculum, "Guiding Growth in Christian Social Living."

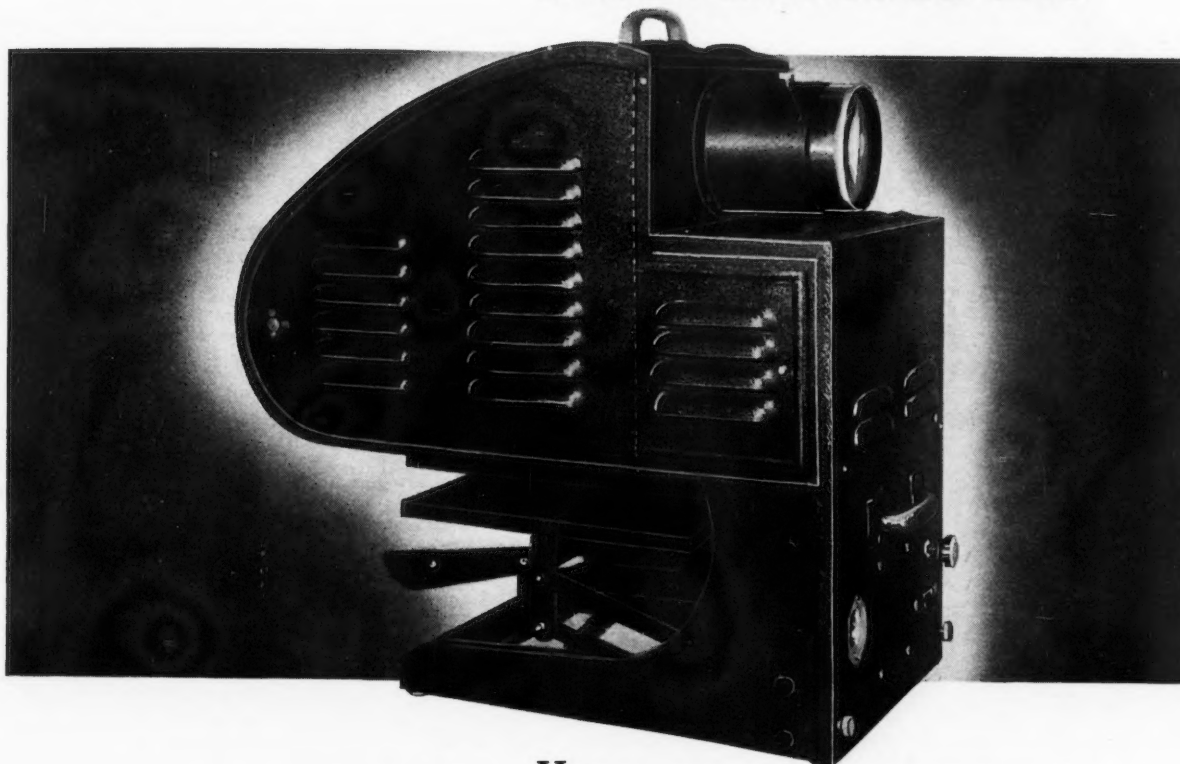
Dr. Daniel Sullivan, head of the department of education at Creighton University, Omaha, discussed "Tests and Testing Programs in Catholic High Schools." Training for teaching and guidance, he said, "necessitates the minimum background of philosophy and psychology, mental hygiene, character education, and educational statistics."

Sectional meetings with guest speakers included arithmetic, handwriting, Christian social living, vocations, and the school lunch program. The last-mentioned program was conducted by Charles Clark, program assistant, U. S. Department of Agriculture, for Nebraska.

Most Rev. Louis B. Kucera, bishop of Lincoln, delivered the closing address.

(Continued on page 24A)

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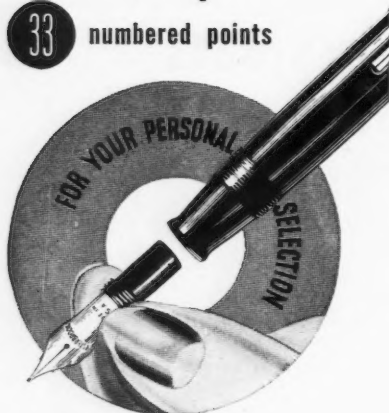
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Catholic Education News

(Continued from page 22A)

Diocese of Little Rock

On September 26, Rt. Rev. Msgr. John J. Healy, A.M., diocesan superintendent of schools conducted a meeting at Catholic Central High School, at which two representatives of the Department of Agriculture explained the objectives and operation of the plan through which the Federal Government contributes toward the purchase of food and the acquisition and maintenance of equipment for school lunches. Msgr. Healy urged all the schools in the diocese to adopt the school lunch program.

Archdiocese of New Orleans

Rev. Henry C. Bezou, archdiocesan superintendent of schools, reported in October that registration in the schools had reached 31,824 pupils, a gain of 762 over last year. It is estimated that more than 1000 pupils were refused for lack of accommodations in the Catholic elementary and high schools of the city. The largest registration was 1882 in the Redemptorist parish. The largest Negro school is in Corpus Christi; it has 1520 pupils.

Diocese of St. Augustine

Enrollment in the schools of the diocese has increased 10 per cent this year, notwithstanding the fact that many people have left Florida at the conclusion of war contracts. This year's total is 11,394 children. The greatest increase was in the lower elementary grades. St. Ambrose School in Elkton has only 16 pupils, while Gesu School in Miami has 900.

Diocese of Pittsburgh

A group of priests, Sisters, and lay social workers who have been meeting regularly for several years to discuss problems of institutions and agencies for child care have formed "The Catholic Child Welfare Forum." Rev. H. J. Donabedian, assistant superintendent of St. Joseph's Protectory, at Pittsburgh is general chairman.

The Forum is the outgrowth of a two-day institute held at Central Catholic High School 15 years ago under the direction of Bishop Karl J. Alter of Toledo, then head of the National Catholic School of Social Work, and Msgr. John O'Grady, secretary of the National Conference of Catholic Charities.

Diocese of St. Cloud

An institute for teachers and pastors of the Diocese of St. Cloud, Minn., was held, September 19-20. One thought expressed was that, while a number of small rural public schools are being closed, many of the country children should be brought to the parish schools. When the parents of these children no longer have to pay the salaries of teachers, they can well afford to operate buses to near-by parochial schools.

In his report of the institute, written for the St. Cloud edition of *The Register*, Rev. Matthias Hoffmann of Melrose, Minn., expressed regret that parents had not been invited to the meeting. He said:

"While listening to the opening talk of the Most Rev. Joseph F. Busch on the religious and the devotional life in the home and the first address of the principal speaker of the conference, the Rev. Paul Campbell of Pittsburgh, on 'Pastor and Parent Help the Schools,' we could not refrain from regretting the absence of the parents from such a gathering.

"The conference, of course, primarily concerned the teachers, but to a very large extent also the parents. Parents might have realized more than some of them do, that they must look upon themselves as the main factors in the Catholic rearing of their youngsters by instilling into their hearts and minds love for God, religion, and good habits; they would have learned from the remarks of the Most Rev. Peter W. Bartho-

lome that fervent zeal in the reception of the sacraments of penance and Holy Communion is to be implanted into the heart of the child, not by the slavish regimentation of pastors and sisters in the school, but, above all, by the practical and living faith and the inspiring example of the parents at home.

"An annual conference for the parents to remind them of their obligations to the child in the work of education might prove to them to be a wholesome experiment. Even the initial lecture of a teachers' institute might be prepared in such a way as to make it possible for parents to attend and benefit by it. If such a procedure would do no other good, it would at least help parents to understand what the Church is doing to save their children from the harmful consequences of a godless secular education."

In October, Rev. T. Leo Keaveny, diocesan superintendent of schools, reported the total school enrollment as 10,296. This figure included: elementary schools, 7191; high schools, 1782; colleges, 994; major seminary, 90; and schools of nursing, 239.

Diocese of Hartford

Enrollment in the schools of the diocese this year is 43,479, an increase of 798 over last year. With the opening of three new high schools and a year added to another, the secondary enrollment is 4811, or 642 more than last year.

Diocese of Scranton

In celebrating Catholic Book Week, the Scranton-Wilkes-Barre Chapter of the Catholic Library Association conducted a book review contest for the Catholic high schools of the diocese. This is the second year of the contest in writing reviews of Catholic books.

Diocese of Rochester

Teachers of the Diocese of Rochester had a fruitful 2-day meeting at Aquinas Institute, September 19-20.

Rev. William E. McManus, assistant director of the department of education of the N.C.W.C., spoke on "The Catholic School in American Life" and on "The Christian Citizen in the Nation." "It is high time for Catholic education to grow up and stop merely trying to protect its children from loss of faith," said Father McManus.

Speaking of public aids to education, Father McManus said that Catholic schools cannot "pull their weight" in American life unless they receive a share of public funds as official approval of their contribution to American education. He advocated the passage of the Murray-Morse-Pepper Bill which would appropriate funds for parochial school buildings, scholarships, and non-instructional services, such as transportation.

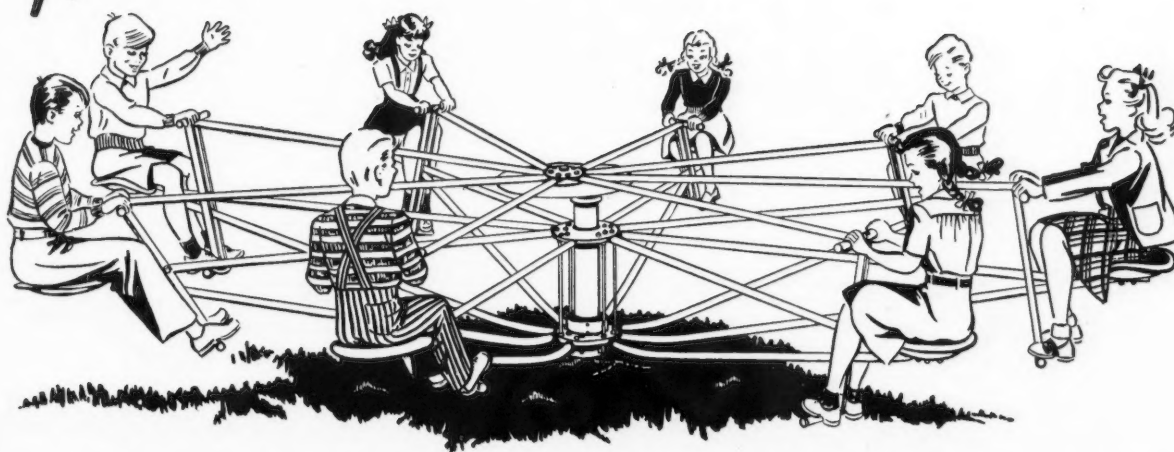
An outstanding feature of the meeting was the demonstrations of the use of the *Courier-Journal*, the diocesan newspaper, in the classroom. John O'Connor, of Brooklyn, columnist for Catholic newspapers, told how to interest children in Catholic news stories. Sister M. de Pazzi, of the Sisters of Mercy, explained how the diocesan paper was used in St. John the Evangelist School in Rochester. That, she said, is the only way to have the children get the Catholic viewpoint paralleled with the secular viewpoint in the daily press. In her school, the diocesan newspaper is used in teaching religion, social studies, reading (oral and silent), written and oral composition, and art. She cited the story of the recent Iowa school-bus incident in the *Courier-Journal* as an opportunity to present the Catholic side of the question. This way of teaching develops a Catholic consciousness that will be carried over into adult life.

Rev. Patrick J. Flynn, associate editor of the *Courier-Journal*, presided over the session on the Catholic press; and Rev. John S. Randall, diocesan director of the Society for the Propagation of the Faith, conducted the missions and vocations section.

Rev. John P. Monaghan, Ph.D., former chairman of the history department at Cathedral

(Continued on page 26A)

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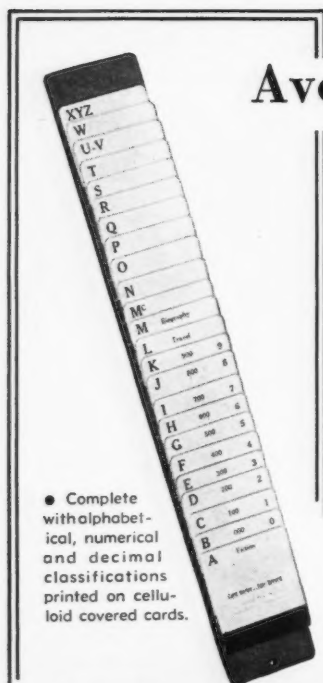
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Catholic Education News

(Continued from page 24A)

College, New York City, said that the Communist should not be looked upon with fear, but logically and should be combated with reasonable and intelligent means.

Rev. Thomas J. Quigley, Ph.D., superintendent of Catholic schools for the Diocese of Pittsburgh, advised that the high school system should provide two or three years of general academic education and then two years of specialized work to prepare the pupil for his life's work.

BITS OF NEWS

Maryknoll Sisters

A departure ceremony was held recently at the Maryknoll Convent, Maryknoll, N. Y., for 62 nuns, the largest group ever assigned at one time. Bishop Raymond A. Lane, M.M., newly elected Maryknoll Superior General, presided.

Congregation of Holy Cross

At Sacred Heart College, Watertown, Wis., are 11 ex-servicemen who have joined the Brothers of the Congregation of Holy Cross.

Search for Science Talent

Science Clubs of America, 1719 N Street, N.W., Washington 6, D. C., wants high school teachers to read its booklet entitled *How You Can Search for Science Talent*. To be eligible for competition the student's essay on "My Scientific Project" must reach the Club's address in Washington by December 26.

Negro Jesuit Novice

The Jesuits of the Missouri province have admitted to the novitiate, St. Stanislaus Seminary, at Florissant, Mo., Carle Shelton, a young Negro

graduate of a St. Louis high school who was an honor student at St. John's University, Collegeville, Minn.

Literary Meetings

"Creative Catholicism in the Literary Arts" with special emphasis on poetry is the theme of a series of autumn and winter meetings being held at the Catholic Lending Library in Philadelphia.

COLLEGE AND UNIVERSITY ACTIVITIES

Fordham Gets Army Buildings

The transfer of 11 government owned surplus buildings from Camp Endicott and Davisville Annex, R. I., to the campus of Fordham University, New York City, has been approved by the Federal Works administrator. These classroom, laboratory, and office buildings, to be erected will permit Fordham University to increase its enrollment to 9000, including 4200 veterans. The present enrollment is 8000, including 3500 veterans.

New Buildings at Misericordia

At College Misericordia, Dallas, Pa., Most Rev. Bishop Hafey of Scranton blessed two new residence halls on October 14. The school is conducted by the Sisters of Mercy of the Union. The Sisters recently issued a pictorial pamphlet entitled *Arise, My Love and Come*. It gives the history of the Sisters of Mercy, describes their various work in the home and foreign missions, and invites girls who have a vocation to consider the life of a Sister of Mercy.

Eleven Chaplains on One Faculty

Of the 25 professors at Holy Cross College, Worcester, Mass., 11 are former chaplains of the army or navy. Among them is Rev. Joseph

T. O'Callahan, S.J., former navy commander, the only chaplain to receive the Congressional Medal.

College Centenary

Manhattanville College of the Sacred Heart, in New York City, on October 20, celebrated its hundredth anniversary. Governor Dewey, Robert E. Hennegan, and Henri Bonnet, French Ambassador, were among the speakers.

Medieval Institute at Notre Dame

Very Rev. Gerald B. Phelan, for the past nine years president of the Pontifical Institute of Medieval Studies at Toronto, Canada, is now director of the Medieval Institute at the University of Notre Dame. Father Phelan recently announced plans for making the latter Institute the center of medieval research in the United States. Entrance requirements include a bachelor's degree and adequate college work in philosophy, history, English, Latin, French, and German.

The University of Notre Dame offers an accelerated course during the first year of college for ex-GI's who wish to study for the priesthood.

Large Enrollment at Xavier

Xavier University, coeducational school for Negroes, conducted by the Sisters of the Blessed Sacrament, in New Orleans, opened its fall session with 915 students. Besides liberal arts, religion, philosophy, etc., the university has schools of social service, education, and premedicine, and a college of pharmacy.

Seattle Doubles Faculty

Rev. A. B. Corrigan, S.J., dean of studies at Seattle College says that the faculty has been

(Continued on page 27A)

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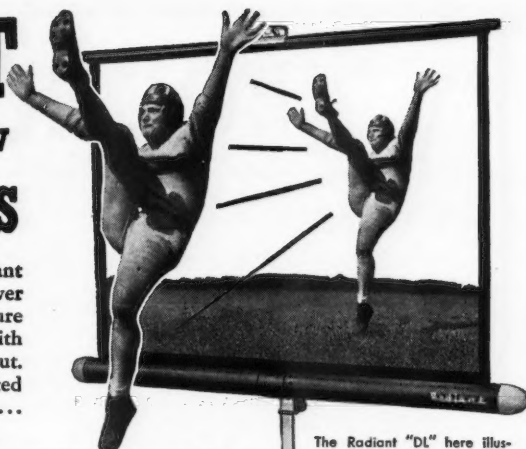
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Catholic Education News

(Continued from page 26A)

doubled with the present enrollment of 2349 students. There are 25 Jesuit priests and 45 laymen on the teaching staff. The new liberal arts building, half finished in 1941, has been completed and the engineering building has been remodeled, and men's and women's dormitories have been expanded. Sixty per cent of the students are GI's.

Classes for Teachers

Dominican College, New Orleans, is offering Saturday classes in tests and measurements and a reading workshop to Sisters teaching in the city.

Spring Hill Doubled

Spring Hill College, at Spring Hill, Alabama, now has an enrollment of 632, about double its prewar figure.

Golden Jubilee of Seminary

St. Joseph's Seminary at Yonkers, N. Y., in September, celebrated its 50th year. Bishop McEntegart, of Ogdensburg, in his sermon stated that 1500 priests have been trained at St. Joseph's. Cardinal Spellman, who presided at the celebration, said that, of 147 "chaplain sons" in the late war, three lost their lives.

An outstanding feature of the week's celebration was the Compline service on Friday for 2000 high school boys brought to the seminary in 50 buses. Most Rev. J. Francis A. McIntyre explained to the boys the meaning of a vocation to the priesthood and the necessary qualifications.

School for Delayed Vocations

The new School for Delayed Vocations, conducted by the Jesuits in Boston, opened the fall term with 82 students, 75 of whom are former service men. Some are preparing for the secular priesthood, some for religious orders, and others are undecided. They come from 18 states.

Course in Radio

St. Joseph College, conducted by the Sisters of Mercy at West Hartford, Conn., has inaugurated a weekly course in radio, in charge of Ralph Kanna of Station WONS of Hartford. As an introduction to basic radio techniques, the course will include studio management, program planning, script writing, and a weekly broadcast — at present from the WONS studio, later from a studio at the college.

Scholarship for Chinese

At Nazareth College, Rochester, N. Y., the mission unit collected \$600, voluntary offerings of the students, which was presented to Bishop Kearney for the support of a Chinese student. The student body at Nazareth now includes two Chinese, two Cubans, two Negroes, and one Puerto Rican.

Seminary Jubilee

St. Bernard's Seminary, at Rochester, N. Y., is planning a golden jubilee celebration. More than 1000 clergy, including several bishops, are among the alumni.

Canal Conference

Fontbonne College, conducted by the Sisters of St. Joseph of Carondelet, at St. Louis, Mo., held, October 13, a Canal Conference for both parents and daughters. First, there was an address to the whole group; then Rev. Edward Dowling, S.J., addressed the parents while Rev.

Lloyd F. Hatrel, S.J., addressed the daughters. Then both groups met for a round-table discussion, after which refreshments were served.

Evening College Courses

La Salle College at Philadelphia, an 84-year-old school conducted by the Brothers of the Christian Schools, has organized an evening school with courses leading to the B.S. degree. Priority in registration was given to several hundred prospective students who were unable to gain admission to the day classes. For the first term, only courses in business administration are offered. Marquette University, Milwaukee, is among other schools following a similar plan.

Large Catholic Enrollment

At Iowa State College, Ames, Iowa, 1025 students are listed as Catholics. The total enrollment of the college is some 9000 men and women. This state school is well known for its courses in agriculture, home economics, and kindred subjects. The large number of Catholics attending this year has taxed the facilities of the college hall where Mass is celebrated and overflowed to the downtown Catholic church. The Newman Club is arranging a program of religious discussions and social activities. The Catholic Student Center has received \$500 as a contribution of the state organization of the Knights of Columbus.

Interracial Courses

St. John's University, Brooklyn, N. Y., is conducting a weekly evening course on race relations. Rev. Jose C. Pando, C.M., dean of University College, said in announcing the course: "There are problems in the sphere of interracial relations and there are persons who must meet the problems and offer solutions based

(Continued on page 28A)

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Catholic Education News

(Continued from page 27A)

on sound concepts of human personality and human society. It is important that educated Christians understand the problem and learn the correct solution." The course is directed by George K. Hunton, secretary of the Catholic Interracial Council of New York, editor of *Interracial Review*, and a director of the Brooklyn Catholic Interracial Council.

Industrial Convocation

Mount Mary College, Milwaukee, Wis., held, on October 10, a special convocation devoted to Wisconsin industry. Dr. Edward A. Fitzpatrick, president of the college, spoke on "Wisconsin Industrial Development." William F. Rasche, principal of the Milwaukee Vocational School, spoke on "Vocational Education and Wisconsin Industry." Voyta Wrabetz, chairman of the Wisconsin Industrial Commission, explained the work of the "Wisconsin Industrial Commission and Industrial Co-operation." L. E. Gooding, chairman of the Wisconsin Employment Relations Board, told of the contribution of his organization to industrial peace. General Donald Armstrong, of the American Standards Association, in whose honor the convocation was held, delivered the principal address, entitled, "Wisconsin's Industrial Wartime Service."

Georgetown Broadcasts

The Georgetown Broadcasting System, the campus radio station of Georgetown University, Washington, D. C., has become an affiliate of the new Arlington, Va., commercial station WARL. The commercial station will broadcast university round-table discussions, Georgetown variety shows, glee club concerts, liturgical music, and exchange shows arranged with English and American colleges.

PUBLIC SCHOOL RELATIONS

Laws on School Transportation

The National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington 5, D. C., has issued a publication entitled *School Bus Transportation Law in the United States*. It is a 257-page paper-bound book, setting forth constitutional provisions, laws, and judicial decisions in the 48 states. The book, which will be a valuable aid to lawyers and diocesan superintendents sells for \$2.

Bus Equality in New York

The Bethlehem Central School District Board banned pupils of a Catholic school from transportation on a school bus. Charles J. Tobin, attorney for the Diocese of Albany, presented the case for reconsideration, asserting that New York state law provides that "children" within the district are entitled to equal transportation . . . and on an equal basis for public and non-public school children," and that it was a matter of equality in transportation, "rather than making attendance attractive and convenient to the child." Following this, the school board arranged a bus route convenient for the children attending two Catholic schools.

Defends Released Time

Mrs. B. J. Brubaker filed a bill in equity in the Northampton County Courts to restrain the Easton School District (Pennsylvania) from granting released time for religious instruction. A dismissal of the bill was asked in a petition signed by the president of the school board, the superintendent of schools, and the secretary of the school district.

Protestants Open Christian School

The Christian School opened in Boston, Sept. 12, as a junior high school, is sponsored by the recently organized New England Association of

Christian Schools which plans a series of such schools in New England. Every teacher must be a "consecrated Christian" who will emphasize Christian principles and their practical application to daily living. Christian instruction is included in the curriculum as a separate course. Clifford M. Peck, the principal, says that the Christian Schools will be neither supported nor controlled by any church or denomination. The members of the sponsoring association are members of Evangelical churches.

Bishop Endorses Religious Education Week

Writing in *Our Sunday Visitor*, Most Rev. James A. Griffin, bishop of Springfield, Ill., said regarding Religious Education Week: "Every week in the school year is religious education week in the Catholic school system. . . . However, even though not sponsored by the Catholic educational system, we heartily endorse the spirit and the aims of our Protestant fellow citizens in sponsoring this endeavor. . . . As the Roman Catholic bishop of Springfield, I offer my wholehearted support of the encouragement of Religious Education Week. May it reap a holy harvest in the years to come."

Released-Time Plan

The three Catholic parishes at Perham, Minn., and two near-by parishes have joined in giving released-time religious instruction, every Wednesday, to Catholic pupils of the Perham High School. One pastor teaches the ninth grade, another the tenth, and so for the eleventh and twelfth. The *Religion and Life Series* for high schools by Bishop John F. Noll is the text used.

Sisters Teach Religion

Rev. J. James Bannon, pastor of the Church of the Immaculate Conception, Fayetteville, N. Y., has provided a house and an automobile for

(Concluded on page 31A)



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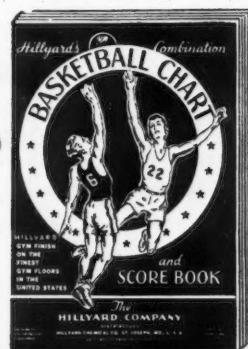


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Catholic Education News

(Concluded from page 28A)

four Franciscan Sisters who are conducting a catechetical center for his parish and neighboring villages. The Sisters have more than 500 pupils of public schools of the several towns enrolled on released time in their classes.

Released Time Debated

The Detroit Council of Churches is holding discussions among its members regarding released time for religious education before submitting the question to public debate. Some of the members of the Council are opposed to the plan. Rev. J. Perry Prather, minister of the First Church of the Brethren and vice-president of the Council, in advocating a public meeting said: "There is tremendous opposition from outside the Council. . . . What we have to do is to have an enlightened public. This is the only major city in America that does not have a program of weekday religious education."

PERSONAL NEWS ITEMS

• REV. GILBERT WINKELMANN, O.S.B., who for years has been teaching architecture at St. John's University, Collegeville, Minn., has been transferred to parish work for reasons of health.

• VERY REV. ROBERT J. WHITE, dean of the school of law of the Catholic University of America, is the new president of Chaplains' Association of the Army and Navy. Father White, who spent four years on active duty as a navy chaplain is, so far, the only chaplain to attain the rank of commodore.

• ANNE O'HARE McCORMICK, writer for the *New York Times* is one of the five delegates named by President Truman to represent the

U. S. at the Paris meeting of UNESCO in November. George Shuster, president of Hunter College, was named an alternate.

• REV. DR. MICHAEL KENNY, S.J., recently celebrated at Spring Hill College, Mobile, Ala., his diamond jubilee as a Jesuit. On August 1, 1947, he will celebrate publicly, both his diamond jubilee as a Jesuit and his golden

jubilee as a priest. Father Kenny, who is 83 years old, was born in Tipperary, Ireland. He is a former regent of the law school of Loyola University of the South, a cofounder of the magazine *America*, and the author of a number of books, including *The Mexican Crisis*, *No God Next Door*, and *Justice to Mexico*.

REQUIESCANT IN PACE

• BROTHER ATHANASIOS, C.F.X., instructor in English and history at St. Xavier High School, Louisville, Ky., died, late in September, at the age of 53. Brother Athanasios, a native of Iowa, was a Xaverian Brother for 32 years. He was well known as a portrait painter and was a member of the Brooklyn Museum of Artists.

• MOST REV. JOHN BAPTIST MORRIS, bishop of Little Rock, Ark., died, October 31, at the age of 80 years. He was born in Tennessee, educated in Kentucky and Rome, ordained in 1892, and consecrated bishop of Little Rock, June 11, 1906.

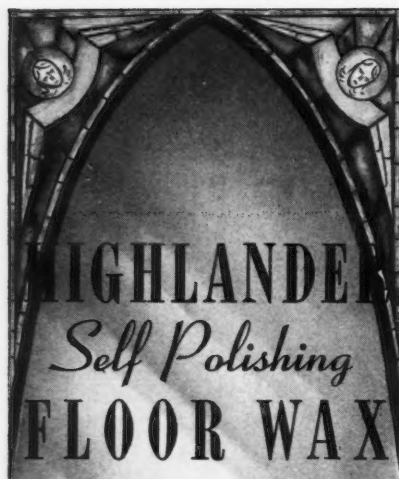
• REV. J. ELLIOT ROSS, well-known Paulist writer, lecturer, and educator, died recently at the Paulist headquarters in New York City. Father Ross was chaplain to Catholic students at Columbia University and lectured on religious education at Teachers' College from 1925 to 1929. From 1914 to 1923 he lectured at the University of Texas.

• SISTER M. EDWIN, of the Sisters of the Holy Names, at Oakland, Calif., died, September 29. Sister M. Edwin was the author of an article "Dramatic Instinct and Action" which appeared in *THE CATHOLIC SCHOOL JOURNAL*, in May, 1942.



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New Books of Value to Teachers

Keystones and Theories of Philosophy

By Rev. William D. Bruckmann. Cloth, 238 pp. Benziger Bros., New York 7, N. Y.

This is a very useful book, particularly for elementary students in the subject. After a discussion of the approach to philosophy, the first part of the book contains, in alphabetical order, definitions of philosophy, taking up a little more than 100 pages. The second half of the book, about 90 pages, is given over to a summary statement of some theories of philosophy. There is also a list, in chronological order, of biographical landmarks of philosophy. As the author notes in his introduction, students are often confused by the frequent use of terminology which textbook and other writers never explain. Among the definitions are included such words as: essence, conscience, certitude, justice, science (as used in St. Thomas), spirit, etc. But the student will find much more useful the brief description of various theories of philosophy which constitute the second major part of the book, for example, behaviorism, communism, determinism, conceptualism, empiricism, evolution, and a number of others through the rest of the alphabet.

There is also a glossary of certain technical terms as used in philosophy which ordinarily give the student trouble unless he is accustomed to their technical use. There are about 20 pages of such terms.

In the back of the book is an envelope containing a general diagrammatic survey of philosophy indicating the position of the various problems in terms of the whole field.—E. A. F.

Foundations of Reading Instruction

By Emmett A. Betts. Cloth, 571 pp., \$4.50 American Book Co., New York 16, N. Y.

This is a handbook, a reference book, and a textbook for use in teachers colleges and schools of education. Its central theme is reinforced by emphasis upon the following: differentiated guides; general language development, not only mere reading knowledge; reading readiness; meaning basis of language; the social basis of language, and the systematic placement of subject matter.

The scope of the work is well illustrated by the division of the book into five parts: (1) the reading situation, (2) the reading problem, (3) the nature of readiness, (4) developing readiness, (5) reading instruction. All of these subjects are treated comprehensively and, at the end of each of the 25 chapters, there is a summary and a selective bibliography. The book is well illustrated from actual classroom and other significant experiences.

Part I, dealing with the reading situation, discusses the history of graded schools and the present reorganization needed to meet pupil needs. Part II deals with the reading aspect of language, emphasizing the three types of reading and the co-ordination of reading instruction. Part III is an extensive study of the nature of reading readiness. The individual differences in students are followed by the factors entering into reading readiness, and the various kinds of reading readiness: social, visual, and auditory. The fourth part of the book is devoted to methods or ways of developing readiness, and Part V, more than 350 pages, deals with reading instruction.

Certainly every elementary school should have this in the teachers' professional library and individual teachers could profit by having it in their own library.—E. A. F.

Toward the Eternal Commencement

By Rev. Clarence Elwell, Rev. Anthony N. Fuerst, Rt. Rev. James O'Dowd, Frank Sheed, and Rev. John J. Voight. Cloth, 576 pp. Mentzer, Bush & Co., Chicago, Ill., 1946.

Toward the Eternal Commencement is the interesting title of Book Four of *Our Quest for Happiness*, a series of textbooks for high school religion. Following the pattern of the previous

books of the series, this volume has a most attractive format. No page is monotonous. The editors have realized the value and the influence of great art, and the illustrations, besides their aptness and beauty, give to the student a cross section of the Church's art from early times to modern. It is regrettable that no index to the illustrations, with the exception of those in color, is included in the text.

The matter and the method of presentation, though not so immediately attractive, are of the same high standard as that of the previous volumes. The separate unit devoted to the Mother of God is a more effective way of showing the importance of Mariology than exhortations to honor our Lady at the various points where doctrine would come in more or less incidentally. Since religion is a "life to be lived," the integration of music, literature, and art with dogma is entirely appropriate. Mary's privileges, Mary's virtues, and the "Art of Christian Living" are noteworthy sections of this unit. The teacher will welcome here and elsewhere the introduction of the official pronouncements of the Church.

Other units treat the choice of lifework, and hence, the sacraments of holy orders and matrimony; extreme unction; the seventh and eighth commandments; and the basic ideas in apologetics. Assisting dying non-Catholics, needed information for the priest at a sick call, the value of a career vs. marriage, the white lie—these are a few of the practical points that have been given due emphasis. The unit on the religious life is included not merely for those called, but the student is warned that everyone should have a correct understanding of this way of life. The "quest for happiness" has heaven as its goal. It is to be expected that the student should be taught in what precisely this happiness consists. "When you have finished reading, think it over, on your knees. Meditate!" Teachers will be grateful that modern problems have been handled directly and objectively in the unit on marriage. They will not need to avoid the discussion of ever recurring questions because of hesitancy regarding propriety or prudence.

Aids to teacher and student include introductions to units, tables of "related readings," clear outline of objectives, reference to parallel passages in other religion texts, application at the end of units, and Scriptural references in the symbolic cuts, which are themselves of more than ordinary value.—S. M. A.

The Golden Thread of Newman

By Rev. William R. Lamm, S.M. Paper, 47 pp., 50 cents. The Marion Foundation, P.O. Box 1957, San Antonio 6, Tex.

In a foreword to Father Lamm's booklet, John Moody accurately describes it as an introduction to a fuller study of the real Newman, and calls attention to the author's previous fuller study (*The Spiritual Legacy of Newman*, by William R. Lamm, S.M., Bruce, Milwaukee, 1934).

Father Lamm offers this brief study as a contribution to the great Cardinal's centennial commemoration. The first chapter views Newman as a priest, a theologian, a director of souls, an educator, and a saintly man, also a man of letters and a prince of the Church. Chapter II discusses Newman's spiritual legacy to the Catholic priesthood. Chapter III treats of Newman and the Providence of God, and the final chapter summarizes Newman's message in *Callista*.

Financial Assistance for College Students

By Russell T. Sharpe, and others. American Council on Education Studies, Series VI—Student Personnel Work—No. 7. Vol X, Sept., 1946. Paper, 126 pp. Am. Council on Education, 744 Jackson Place, Washington 6, D. C.

This careful study of what colleges actually are doing to aid students in financing their education will be an eye opener to many. The ex-

(Continued on page 34A)

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New Books

(Continued from page 32A)

amples cited and the suggestions offered will help many college officials to put their student services on a sound basis. Some officials will be surprised to learn that statements in their catalog regarding the living expenses of students are grossly misleading. The statements of facts and the discussions which make up this booklet prove the need for their publication. They should be welcomed by all college officials as well as welfare agencies, social workers, parents, and students.

GUIDED READING

Here is the November release of the Class A section of the *Guided Reading* list compiled by the Cathedral Book Club, Chicago 11, Ill.

Class A in the monthly list means *unobjectionable* and the books preceded by a star are recommended by the Club as worth reading. There is also a Class B list (*unobjectionable for adults*) and a Class C (*wholly objectionable*). Only the Class A list is reproduced in THE CATHOLIC SCHOOL JOURNAL.

The Cathedral Book Club informs us that one of the books, *Ally Betrayed*, by David Martin, included in its Class A list in October has been transferred to the C list.

The Class A List for November

- **The Love of God*, Dom. Aelred Graham
- My Eyes Have a Cold Nose*, Hector Chevigny
- Dawn Over Zero*, W. Lawrence
- Driftwood Valley*, T. Stanwell-Fletcher
- Mistress Masham's Repose*, Thomas White
- **Straight From the Shoulder*, Father Thomas Hosty
- **Preface to Religion*, Monsignor Fulton Sheen
- Late Lark Singing*, T. A. Daly
- Less Than the Angels*, Roger Dooley

- America: 1355-1364*, Hjalmar Holand
- **Captain Boycott*, Philip Rooney
- **Spotlight on Labor Unions*, William Smith, S.J.
- **The Great Globe Itself*, W. Bullitt
- Most Worthy of All Praise*, Vincent McCorry, S.J.
- Joy in the Morning*, P. J. Wodehouse
- **Animal Farm*, G. Orwell
- Book of a Thousand Things*, George Stimpson
- **Keeper of the Keys*, Thomas McDermott
- The Miracle of the Bells*, Russell Janney
- Eisenhower's Own Story of the War*, D. Eisenhower
- **I Chose Freedom*, V. Kravchenko
- **The Light of Stars*, E. Wise
- **Edmund Campion*, Evelyn Waugh
- **A Negro's Faith in America*, S. Logan
- **Road From Olivet*, Father Murphy
- Hunan Harvest*, Theo. Maguire
- Starling of the White House*, E. Starling
- Lovely Is the Lee*, Robert Gibbings
- **Plantation Parade*, Hartnett Kane
- **War-time Mission in Spain*, Carleton Hayes
- Chungking Listening Post*, M. Tennien
- Inside Rome with the Germans*, June Scrivener
- **The Heart of Man*, Gerald Vann, O.P.

A Missionary Index of Catholic Americans

The 1946 edition of *Catholic American Missionaries in Overseas Missions*. Compiled and published by Catholic Students' Mission Crusade, U.S.A., National Center, The Crusade Castle, Cincinnati 26, Ohio.

This comprehensive list of names and addresses of missionaries reveals the fact that the number of Catholic American priests, Brothers, and Sisters in missionary work outside the United States has increased more than 700 in the past two years. In 1940, the number was 2222; in 1946, it is 3093. Commenting on these figures, Rt. Rev. Msgr. Edward A. Freking, national secretary of the Mission Crusade, says that, while the increase is gratifying, it is no cause for complacency,

since, in view of the tremendous need, America's quota should be no less than 1000 new foreign missionaries every year.

Scriptural References for the Catechism

By Rev. G. H. Guyot. Cloth 159 pp., \$2.50. Joseph F. Wagner, Inc., New York 8, N. Y.

This book provides the complete biblical quotations upon which the answers in the Baltimore catechism are based. This handy arrangement, supplemented by a complete index, makes available for the teacher and the apologist every significant biblical statement on Catholic faith, morals, and practice.

What Is the Catholic Faith Anyway?

By John J. Dussman, M.A. Paper, 110 pp., 20 cents. Radio Replies Press, St. Paul 1, Minn.

This is a restatement of the faith of our forefathers in 25 short chapters. Controversial problems regarding the soul and forgiveness of sin are discussed in addition to creation, the meaning and effects of sin, Redemption, and the spread of the Church.

1946 Catholic Supplement to the Standard Catalog for High School Libraries

Selected by a committee of the C.L.A., Wm. J. Gibbons, S.J., chairman. Paper, 24 pp. The H. W. Wilson Co., New York 52, N. Y.

This simple annual list is supplementary to the 1943-45 cumulated volume of the *Catholic Supplement*. It lists 63 books and pamphlets not found in the *Standard Catalog*. Catholic books listed in the *Standard Catalog* are not repeated in the *Catholic Supplement*.

Part I of the *Catholic Supplement* is a dictionary catalog—author, title, and subject under one alphabet. Part II classifies the material according to the Dewey Decimal System, giving complete information about each entry.

(Concluded on page 36A)

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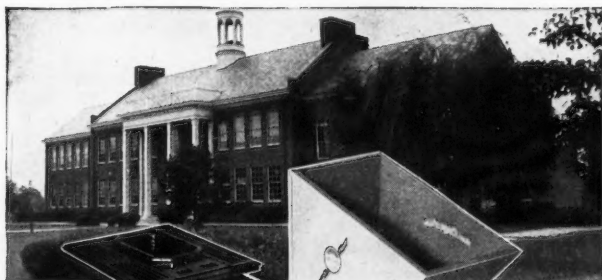
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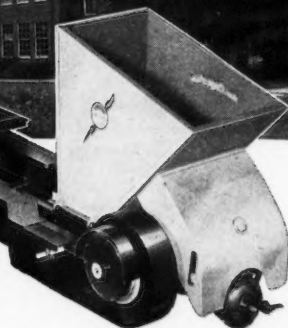
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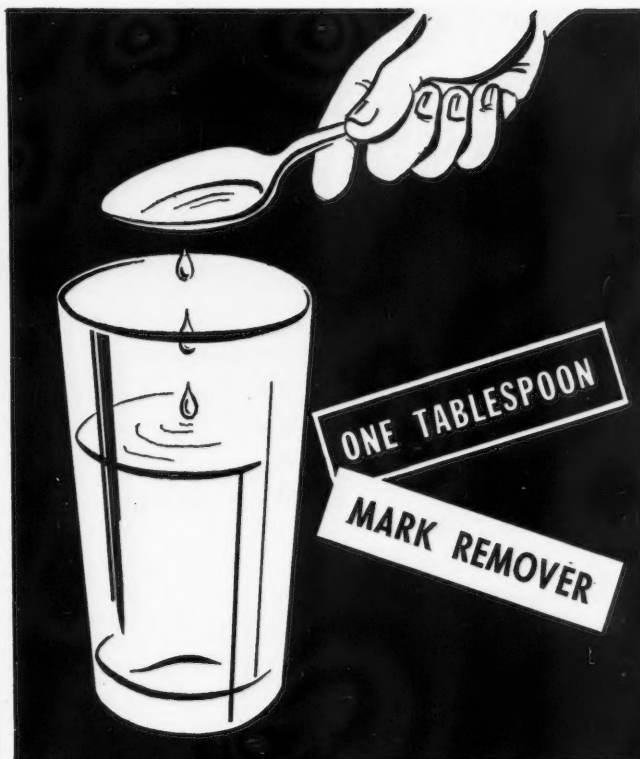
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New Books

(Concluded from page 34A)

White Flames Burning

Entitled *White Flames Burning*, this pictorial exposition of the life of the Sisters of St. Joseph comes from Marymount College and Nazareth Motherhouse at Salina, Kan. The many pictures, which constitute the major feature of the booklet, are reproduced from photographs showing the Sisters and candidates for the congregation at work, at prayer, and at recreation in the novitiate, the school, the orphanage, the hospital, and wherever Providence has placed them.

Thinking With God

Series I, by Francis P. LeBuffe, S.J. Paper, 146 pp., 50 cents. The Queen's Work, Saint Louis 8, Mo.

This book contains a variety of simple meditations, built upon brief phrases suggested by Scriptural quotations. It will prove helpful to religious or laymen who wish to spend a few profitable minutes in mental prayer.

Bits of Information for Sacristans

By Rev. Winfred Herbst. Paper, 32 pp. Society of the Divine Savior, St. Nazianz, Wis.

This booklet answers common questions which inexperienced sacristans frequently ask.

Key to the Doctrine of the Eucharist

By Dom Anscar Vonier, O.S.B. Cloth, 283 pp., \$2.50. The Newman Bookshop, Westminster, Md.

This reprint of a book first published in 1925 makes available again a valuable devotional work on the Eucharist.

Master and Model

By Rev. Simon Conrad, O.F.M. Cap. Cloth, 123 pp., \$1.50. The Newman Bookshop, Westminster, Md.

Within these chapters each of us can find an inspiration for daily living, be he rich or poor, teacher or scholar, young or old. Father Conrad has chosen to depict Christ in 18 roles, including Christ the Lover, the Consoler, the Patriot, the Merchant, and the Worker. In each the individual will find perfections peculiar to his point of observation, though we are told that this is not a whole picture, because no description of Christ can possibly be complete.

Armchair Philosophy

By Daniel A. Lord, S.J. Paper, 128 pp., 25 cents. The Queen's Work, St. Louis 8, Mo.

Many will welcome this reprint of Father Lord's first friendly philosophic book of religion.

The Man in the Manhole and the Fix-It Man

By Juniper Sage and Bill Ballantine. Boards. \$1.50. William R. Scott, Inc., New York, N. Y.

A book of humor, grotesque in illustration and truthful in its presentation of the endless repair work in the large city.

How Big Is Big?

By Herman and Nina Schneider. Boards, 44 pp., \$1.50. William R. Scott & Co., New York, N. Y.

This book discusses for seven-year-olds the relative size of things in the universe, from atoms to the largest planet.

Monthly Recollection

By Rev. Father Victor, C.P. Translated from the French by Rev. Father Edmund, C.P. Paper, 63 pp., 30 cents. The Newman Bookshop, Westminster, Md.

The material for a monthly day of recollection is supplemented by an examination of conscience on the duties of the religious state.

National Liturgical Week, 1945

Paper, vii-202 pp. The Liturgical Conference, Inc., Peotone, Ill.

This stenographic report of the conference at New Orleans provides an excellent cross section of present-day thought on the liturgy.

The Happiness of Faith

By Daniel A. Lord, S.J. Paper, 54 pp., 25 cents. The Queen's Work, St. Louis 8, Mo.

An explanation of the happiness—in this life and the next—of the life in faith.

The Burial Service and Funeral Mass

Edited by Rev. William H. Schulte, Ph.D. Paper, 101 pp., 50 cents. The Mid-America Press, Dubuque, Iowa.

Useful explanations, printed in red, are provided in parallel columns with the complete Latin and English versions of the funeral rites.

Arabian Nights

By Andrew Lang. Cloth, 303 pp., \$2. Longmans, Green & Co., New York, N. Y.

This 1946 edition of Andrew Lang's classic compilation omits some of the author's original collection and adds the stories of Ali Baba and Prince Ahmed. Illustrations and typography are modern and appropriate.

Way of the Cross for Children

By Rev. Dr. L. Rumble. Paper, 32 pp., 15 cents. Fathers Rumble and Carty, Radio Press, St. Paul, Minn.

In thought and language adapted to younger children.

Requiem

Mass in Honor of Our Lady

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Ave Maria**

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The requiem Mass is arranged for two equal voices or four mixed voices. The Mass in honor of our Lady is written for a mixed choir. The piano book includes 45 hymns for solo or accompaniments. The "Ave Maria," by Cesar Franck, is arranged for soprano or tenor solo.

March of Victory

Marche Libanaise

The Pyramids

Three musical selections by Frances Drake Nimeh. 35 cents each. Bruce Humphries, Inc., Boston, Mass. The first contains a lyric by Dr. William Nimeh. The other two are piano compositions in march rhythm.

Choral Music

The five choral numbers listed below are published by Bruce Humphries, Inc., 30 Winchester St., Boston, Mass.

Ave Maria

By Cornelius Verdonck (1563-1625); ed. with an English text by Richard D. Row. Copyright, 1935. For SATB. 15 cents. The Latin of the angelic salutation is authentic; the English words, however, are not the words of the Hail Mary. Accompaniment for rehearsal only.

O Morning Star! How Fair and Bright

Words by Philipp Nicolai, 1599. tr. by Catherine Winkworth, 1829-1878; melody by Philipp Nicolai, 1599; setting by Michael Pratorius, 1571-1621, ed. by Carl F. Pfatteicher, 1933. Copyright, 1933. 15 cents. A two-part setting of a religious theme. Unaccompanied.

All Glory Be to God on High

Words by Nicolaus Decius, 1526. tr. by Catherine Winkworth, 1829-1878; melody, 1540; setting by Michael Pratorius, 1571-1621, ed. by Carl F. Pfatteicher, 1933. Copyright, 1933. 15 cents. A two-part setting. Unaccompanied.

The Sandman

By Johannes Brahms, arr. by Frederick A. Taylor. For SSA-T&B. Copyright, 1946. 10 cents. Accompaniment for rehearsal only.

Victory Bells

Words and music by Jane A. Flanders. For SATB. Copyright, 1946. 15 cents. Piano or organ accompaniment.

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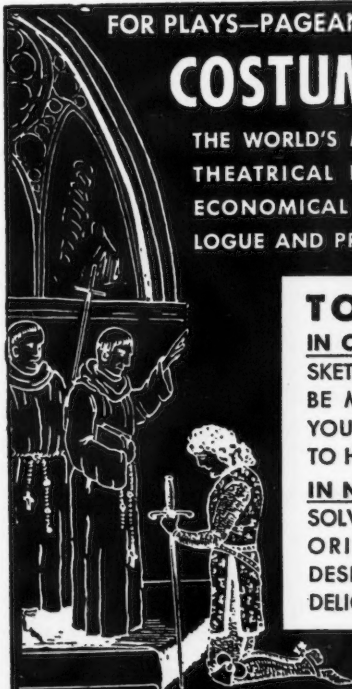
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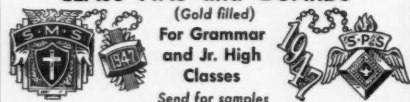
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COMING CONVENTIONS

• December 27-28. National Council of Geography Teachers, at Columbus, Ohio. Clyde F. Kohn, Northwestern University, Evanston, Ill., secretary. • December 27-28. American Catholic Sociological Society, at Chicago, Ill. Rev. Ralph A. Gallagher, S.J., Loyola University, Chicago, Ill., secretary. • January 23-25. American Physical Society, at New York, N. Y. Dr. K. Darrow, Columbia University, New York, N. Y., secretary. • January 31-February 2. American Camping Association (Middle East Regional Conference), at Cleveland, Ohio. Mrs. Edith Goranson, 750 Prospect Ave., Cleveland, Ohio. • February 13-14. Oklahoma Education Association, at Oklahoma City, Okla. C. M. Howell, 306 Key Bldg., Oklahoma City, Okla., secretary. • February 14-15. Oklahoma Vocational Education Association, at Oklahoma City, Okla. Mr. Bonnie Nicholson, Oklahoma A. & M. College, Stillwater, Okla., secretary. • February 17-21. National School Service Institute, at Chicago, Ill. L. E. Parmenter, Shop 307, Palmer House, Chicago, Ill., secretary. • February 19-22. American Association of Junior Colleges, at St. Louis, Mo. Dr. Jesse P. Bogue, 1201 19th St., N.W., Washington, D. C., secretary. • February 27-28. American Camping Association (Southwest Regional Conference), at Kansas City, Mo. M. E. Mischler, Room 201, 1020 McGee St., Kansas City, Mo. • February 27-March 2. Music Teachers National Association, at St. Louis Mo. Wilfred C. Bain, School of Music, North Texas State College, Denton, Tex., secretary.

See also list of coming conventions in THE CATHOLIC SCHOOL JOURNAL, November, 1946, page 50A.

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William A. L. Styles, M.D.*

NOT a book in form, though one in name, the primitive hornbook was made of a thin piece of wood about five inches long and three inches wide with a sheet of paper pasted upon one side. Printed on the paper was the alphabet in large letters along with the simple syllables, vowels, and consonants. The Lord's Prayer, never omitted from any of the pioneer textbooks used by school children during our colonial period, completed the content material appearing on a hornbook.

Over the printed page was a thin sheet of transparent horn. Both the paper and horn sheet were fastened to the underlying board by a narrow strip of metal held down by tacks. Since many of the primitive specimens of these schoolbooks featured a large cross in an upper corner of the printed page, the reading of these texts was usually referred to as a "crisscross row."

In 1647 a colonial law was passed decreeing that all children of school age should be taught to read. This legislation presented to our colonial forebears a new problem since no textbooks could be found throughout the various colonies. True enough, hornbooks had been in wide use in the Old World from the beginning of the sixteenth century and possibly a few had been stowed away in those first possessions brought to America.

Then to some New England paterfamilias, fired with ambition for the education of youth, must have come a vision that enabled him to find a means whereby hornbooks could be produced in America because they were produced in such quantity as to meet the popular demand.

Like much of our merchandise, hornbooks were produced on three scales of manufacture: they could be purchased as a cheap product or of plain but solid manufacture, even as a luxury model, as befitted the whims and pocketbooks of parents.

A necessary adjunct to the hornbook was the knitting needle which was not entirely confined to domestic knitting. Teachers employed this useful instrument to point out the letters on the hornbook as childish lips struggled to form unfamiliar sounds. No Montessori system could compete with this simple instruction medium—the predecessor of the primer and spelling book in the schools of America.

Today a hornbook is as rare as a precious incunabulum and the mystery is not in their absence so much as in their complete disappearance from the contemporary scene. Surely in those days of large families there must have been a plentiful supply of hornbooks and it does not seem possible that so many could have been lost or destroyed as is proved by their scarcity in our national museums and historical collections.

*Westmont, Quebec, Canada.

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